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IN
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ADVENTURES IN TEXAS,
CHIEFLY IN
THE SPRING AND SUMMER OF 1840;
WITH A DISCUSSION OF
COMPARATIVE CHARACTER,
POLITICAL, RELIGIOUS AND MORAL;
ACCOMPANIED BY
A N APPENDIX,

Containing an humble attempt to aid in establishing and conducting
Literary and Ecclesiastical Institutions with consistency
and prosperity, upon the good old foundation
of the favour of God our Saviour.

BY W. L. MCCALLA.



PHILADELPHIA:
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P R E F A C E.

THE occurrences here published, are called “Adventures,” instead of a *tour*, *journey*, or *journal*; because, for the sake of brevity, much that would belong to a journal is omitted. Through a great desire for making my book as small as possible, it was at first written without the affair of “The Hospitable Hunter.” An earnest remonstrance against that particular omission, induced me afterward to write it, and to place it in Chapter IX., to which it chronologically belongs. The narrative was at first written upon the plan of concealing the name of the author, and the names of almost all other persons concerned. This original design is now so far changed as to publish the writer’s name; and thus to expose him to the

charge of egotism, which he had hoped to escape. In mitigation of this offence, he hopes that the reader will give him due credit, for the jugulation of matter which would have filled a large volume, besides the *olla podrida* of an Appendix. If any error be found, it is hoped and requested, that an explanation, correction, or defence may be allowed in the same paper or some other. May that best of all friends, who powerfully and sweetly supported the author in all his adventures, grant a blessing with the publication of the few which are here related.

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ADVENTURES IN TEXAS.

CHAPTER I.

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LEAVING a pleasant home, in a lovely city, on a bleak, blustering wintry day, my condition was truly miserable, if it were not for the Christian religion. Oh! what light it gives in darkness! what support in desolation! There had been positive predictions of certain death, if I should sail in such a vessel, in such a season. These predictions were founded in the nature of things, and none but an almighty arm prevented their literal fulfilment. In such a voyage, my shattered constitution may be said to have passed through the valley of the shadow of death; and none but the Resurrection and the Life kept my soul and body together. I can never sufficiently express my gratitude to God, for directing that my first

voyage should be such as it was, and that I should bear it alone, and especially without having any female under my care.

The filth alone, which was with me a minor consideration, would have taken her life. This part of the war was opened with the breaking of two bottles of castor oil, poured abundantly over my cloak, and kept in operation, until every body and every thing was sufficiently anointed. Making bread was the way to clean the cook's hands, when they were full of black greasy dirt. A clean towel or table-cloth, was a matter that called for three cheers from the passengers. The captain cursed the steward for losing two towels, which would nearly have supported a growth of vegetation. The defence of the accused was, that he saw the captain's pet hog running about the deck with one of them in his mouth, and the cook had taken the other to wrap round the bread!

To some, a scarcity of such fare would not have been such an affliction as it was to many of us. For a partial starvation, and an allowance of water for awhile, the captain pleaded the length of the voyage, which was his own fault; and the addition of the captain and crew of the —, of New York, taken off of the wreck, with some supplies which were a help to ours. Every one believed that the wreck was made to defraud the insurance company.

Before the arrival of the captain and some

of the company, I slept below. For five nights of subsequent cruel delay, I occupied my sleeping contrivance on the deck, notwithstanding the wind and rain and cold. When this became impossible, I occupied the floor of the cabin, the locker, and the remote berth in the state-room, which I had engaged. To keep a young friend from perishing, I gave up this last, and went for the last few nights to the steerage, which turned out to be the best quarters, although, while there, I did not escape a toothache, which made my face swell.

There was a great deal of praying on board. The captain and crew prayed regularly for the damnation of every part of the vessel, and of every thing, and every person connected with it. There were two Sabbaths on which Providence permitted me to preach twice a day. Through the whole voyage, I was expected, as the patriarch of the company, to occupy the seat of honour at the first table, and ask a blessing: besides which, at the dawn of every day, except one, I was enabled, even when sick, to sing a hymn.

About the time of my silent morning, (silent from exhaustion,) we were near being wrecked off Cape Hatteras. The next night, our captain exhibited an infatuation which some could not believe possible. As we were in another gale, out at sea, he appeared determined to save his provisions, by making the sickness of

the cabin passengers deeper and more lasting. Under pretext of the wind and rain, which were excessive, he insisted upon keeping the gangway closely shut, although our stove was full of coal, and the gas was filling the cabin in deadly quantity. Seeing him inexorable to our separate or united voice, it was evident that a hideous death by suffocation stared us in the face. The prospect of death is made pleasant through the divine Redeemer; but not when hastened by one's own instrumentality, either active or passive. I told the passengers that if I must die, I preferred, as the scene of my departure, the deck, with its wind and rain, to a dungeon, with its fire and gas. With a glad prospect of a happy change, I put on my pilot-coat, and my cap with its straps, and sought the bow of the vessel. Through ignorance, I passed along the leeward, instead of the windward side of the vessel, and was within a hair's breadth of being lifted over the bulwarks by the gale. As it was, the rain wet me almost as much as the sea would have done: but it gave me a blessed opportunity of witnessing God's wonders in the war of the elements, and the rolling of the dark yet fiery ocean. How truly miraculous is the grace of God, when unutterably tender thoughts of home, did not prevent me from enjoying the present scene, and the prospect of soon leaving it. The captain was soon informed of the af-

fair, and saw plainly that the passengers would hold him awfully responsible for the consequences. Their desperation also probably made them utter menaces, which struck him with a panic. He accordingly relinquished his cruel determination, and I was soon found, and informed of the fact, by young Mr. —, a hardy and kind-hearted revolutionary Texan.

The unworthiness of the captain, was in danger of producing dissatisfaction with the excellent Texan consul of the port from which we sailed. From our knowledge of that gentleman, and his transactions, some of us were convinced of his innocence and worth, and endeavoured to convince others.

My reception at Galveston was such, that some have represented me as thinking the citizens inhospitable. Painful indeed would it be to me, if they were to believe such a report. While my breath lasts, I trust that my heart will beat with gratitude to God, and gratitude to them, for the treatment received at their hands, and at the hands of their fellow-citizens throughout the republic. There I had the grateful but unsought honour of administering the first eucharist ever administered on the island: several clergymen being present. The Galvestonians soon had a meeting upon the subject of education, and adopted a plan, which may be found in our Appendix, No. 1. Prejudices against Galveston prevail through much

of the country. Some say that it will perish by inundation, some by conflagration, some by pestilence. My limits do not allow me to enter upon this discussion. Let me only say, that to me it would be a source of everlasting thankfulness, if God would permit me to spend my days in a place which a mistaken fancy has so dreadfully doomed.

CHAPTER II.

Galveston Bay, and the City of Houston. Commence the tour of Texas alone, on an Indian pony. The animal escapes, and leaves the traveller to carry his baggage through the mud, during the afternoon, and lodge, dinnerless and supperless in a tree, during the night. Hardly any fatigue or weakness, but great comfort and enjoyment. Pony recovered.

LEAVING Galveston, I enjoyed for a season the hospitality of the bay, and the city of Houston, the former seat of government. Here, consulting my moderate purse, I purchased and mounted a poor little ugly worthless Indian mare, and proceeded, in high style, to take the tour of Texas. Inferring, correctly, that she could swim, I was preparing to try her powers in this duty, at New-Year's Creek, in such a way as might keep my clothes and baggage dry. A pedestrian stranger persuaded me to drive her across, and to take my bag-

gage over a rough log bridge, which he had just discovered above. He tried in vain to catch her as she landed; and I refused to tax his kindness, by retarding his journey, and was thus left to manage the matter alone. For a couple of miles, I tried stratagems and foot-races; but finding the little Indian too cunning and too fleet for me, I returned to the creek, and corded into one pack, my saddle, bridle and blankets, saddle-bags, great coat and umbrella, loaded whip, short-sword, and sundries.

I was now about to encounter a degree of fatigue, which an intelligent Houstonian had lately told me, was the cause of speedy death to many emigrants in Texas. It became me, therefore, to take a nearer view of that, which in a more distant prospect, had been so acceptable. Committing my cause and myself, and my loved ones, to God our Saviour, and shoudering my pack, I commenced my march, with a psalm and tune, lately learned in the island. My road lay through an alternation of small savannas, and deep, dark, miry Brasos bottoms, kept wet with a shade of timber, and an impenetrable clothes-tearing undergrowth; to which I would sometimes vainly fly for relief from the mud, and be driven back the next moment to the mire, as the least of two evils. A gentleman on the Bay, had presented me with a nice little leathern cup, with which I occasionally slaked my thirst, from the abun-

dant rain water settled in the road. Marching and binding, and re-binding, modelling and re-modelling my pack, with tedious and busy stratagems to catch the runaway, occupied the latter half of the day, at the end of which I found myself crossing another little prairie, and peeping into the mouth of another Brasos bottom, which, to one in my circumstances, was too much like a den of death, for me to enter it with a good conscience. For my accommodation through the night, I chose a residence resembling that of an ancient prophetess, who "dwelt under the palm-tree of Deborah, between Ramah and Bethel." She chose the basement story, which, in my location, would have been rather damp, and subjected me, moreover, to be dispossessed by prior claimants.

Travellers had told me, in Galveston, that in passing through the rattle-snake and tiger country of San Antonio, they had lodged in the trees, in a travelling hammock, fastened to the boughs by the four corners. It is a little amusing, that thus furnished, they could not secure themselves better; for the corner of one hammock had given way, and discharged the sleeper upon his feet; and the faithless fastening of another had emptied its tenant upon his head and shoulders. Cautioned by the mis-haps of others, far better accommodated than myself, I ascended the tree, and drew up my

worldly wealth by cords previously arranged. These cords and straps served to connect two boughs, so situated as to answer for the sides of my bedstead. After a proper adjustment of clothes and saddle-blankets, I renewedly committed myself to the God of Bethel, besought him to bless the dear ones at home, and to give success to my undertaking, with the people and with Congress, so that the latter should not expunge his all-precious name from our charter, as a wealthy citizen of Galveston had threatened that they should. With the hymn, "On Jordan's stormy banks I stand," I lay down softly and safely. I always wake two or three times in the night; and, on this occasion, my first awaking found my knees and feet very cold, and a stitch in my side. Experience had taught me, that to go to sleep without a removal of these evils, was very dangerous. Through the favour of Heaven, these symptoms were soon removed by standing up in the tree, more closely wrapped than I had been when lying. I then sat on a bough, and leaned against the trunk of the tree, and took a second nap: after which, I lay down again in my bed, with more careful wrapping than before, and slept until after sunrise.

Travellers are sometimes discouraged from penetrating a new country, by such occurrences, at the commencement of their journey. They cannot bear the mud of the Brasos, and

they sometimes refuse to come farther than the city of Houston, because the streets are muddy. Such travellers remind me of the character given to the people of Lower Canada, by one of their own fellow-subjects, a gentleman from England. We were commencing a ride from St. John's, on Lake Champlain, toward Montreal and Quebec. "Now," said the Englishman, "we are beginning to travel among a people who pull down their barns, to get clear of the manure." To my certain knowledge, the mud of Houston does not exceed the mud of Lexington, Kentucky, when it was of the same age.

When loaded with my pack, and wading through the mire of the Brasos bottoms, I sometimes came to a stand, not exactly knowing whether I should sink or swim in the road before me. I will ask the liberty of here recording the substance of some of my soliloquies on such occasions. Looking at the rich soil, the superior of which I never saw, I would say, "Is this the country which a Spanish writer says is not worth conquering? Is this the country to repel the traveller? This is my darling Kentucky over again. Gladly would the industrious enterprise of New England and New Jersey, exchange their rocks and sands for the rejected manure of Canada, and the mud of Kentucky and Texas. In the floundering operations of days long past, I never

encountered mud too deep for the God of Moses to draw me out of it." Thus saying, I would dash through, with a consciousness of the renovated vigour and activity of youth.

Between the Rio Guadelupé and the Salado, toward Bexar, I afterward saw the nest of an eagle, on a tree not higher than my roost on the Brasos. In my spirited walk through the day, without dinner, and my lofty perch at night, without supper, I gave full credit to the God of Isaiah, for the fulfilment of such promises as the following: "He giveth power to the faint, and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint."

During the previous night, I had slept in a bed with curtains, and in a safe house, while it was assailed by a tremendous norther, and a heavy rain. Now, that I was exposed in a tree, with Spanish moss for curtains, the air was bland, and the moon beautiful, and all nature seemed to be resting, as the traveller reposed, under the smiles of the God of Bethel.

A counterfeit comfort is sometimes enjoyed through the day, the fallacy of which is exposed in the moment of awaking, during the

night. Then the trouble which had been kept at bay by an artificial excitement, enters the heart in triumph, and revels in its writhing agony. For this I looked at the close of each season of slumber, and thrice did I find the citadel in peace and safety, in the keeping of a triune guard, who waited to smile and whisper words of truth and love.

It is wonderful to see what a new face is put upon every thing, by faith in a dying, rising Jesus. In situations the most unlikely, God sometimes condescends to be so sensibly and powerfully present with the soul, as its satisfying portion, that a wilderness is turned into a paradise, danger into safety, and trouble into comfort. So completely did the joy of the Lord remove from my naturally timid heart all feeling of fear or vexation, that I felt then, and I feel now, that the attempt of a bear or a panther to climb after me, would only have added to the beauty and entertainment of the adventure. I was more than willing to die: but such a happy issue I could not expect from such an assault, while my conscience binds to self-defence against man or beast. I felt certain, that He who had, through the toil of the day, made my feet like hinds' feet, could, in the danger of the night, make my hand like David's hand.

Providence caused a dear kind Texan, after a long search, to recover my pony.

CHAPTER III.

An apprenticeship of a couple of days, to a veteran Texan traveller from Kentucky, to learn the mysteries of wilderness journeying.—Lodge in the open air near some wagoners, who, with their wagons and oxen, had just crossed a deep bayou by swimming.—Joined in worship, and showed great kindness.—Roused from slumber by rain falling in the face.—Narrowly escaped submersion in crossing the bayou on a tree thrown over it.

ON the ridge which separates the waters of the Brasos and the Colorado, I fell in with a Kentuckian, who had now been a Texan for many years, who lived much on horseback, and for the sake of liberty and economy, preferred the primitive way of journeying, by waiting upon himself, and lodging under the trees. As my purse also required economy, I asked leave to take the place of an apprentice, to learn all the lawful mysteries of wilderness travelling. Of course we cooked our dinner where we could find shade and water. On our second day we came again to a combination of these comforts near the setting of the sun. We were then on the west of the Colorado, and a bayou was before us, about ten feet deep, in consequence of a late rise in the river. Empty wagons, from Austin, drawn by oxen, and driven by sturdy Texans, had just crossed to our side by swimming. Although the Mexicans are considered timid, I have seen drivers of that nation perform a si-

milar exploit in crossing the Guadelupé river. When we had heard from the men the depth of the bayou, my Kentuckian, to feel my pulse, asked me what was to be done. I readily proposed swimming He preferred another plan ; to which I at once assented.

After the wagoners had chosen their camping ground we chose ours, where we ate our bread and meat with cold water mixed with sugar, to save the time of kindling a fire for coffee. The wagoners then, by invitation, gathered around our tree, where I led in a psalm and a prayer. One of them confessed that they were a wild, wicked set ; but their reverent behaviour during worship formed a striking contrast to the conduct of a dozen Mexicans on the Sevilla creek in my subsequent journeying. After worship my congregation retired to their fire, where the youngest of their number had been left to see that the supper was not spoiled. My companion went with them to enjoy a little of that gossip in which travellers from different quarters are disposed to indulge. As there was no dew that night I spread my blanket beyond the shade of the tree, to have a fairer view of the heavens, while I indulged in the luxury of another hymn. One of the wagoners drew near, and stood unobserved, as he imagined, until I was done. He came with a kind invitation to me to regale myself with a cup of their hot coffee.

I was roused in the night by the rain falling in my face. My Kentuckian and the wagoners favoured me in getting shelter. The invitation to coffee was repeated in the morning; after which one of them lent us his axe and his services to cut down a tree across a part of the bayou higher up; over which we took our baggage, after having driven our horses over, to be caught and fastened by this obliging stranger. On this occasion, as in the crossing of New-year's creek, I had a hair-breadth escape from being submersed. I had taken the more dangerous duty in crossing, to re-quite my Kentuckian for his kindness.

The reason of my having no trouble about the catching of my pony, was that during the day I had purchased a *lariat* from a Mexican. It was thirty feet long; and as it was left fastened to the neck, a person taking up the dragging end secured the animal. The wagoner who caught it, and who cut down our tree, I had the pleasure of seeing long after on the Navidad.

CHAPTER IV.

Walk after the pony twenty miles. A frontier dwelling. A ride by the compass. Obliged to camp out. Symptom of the approach of Indians or wild beasts. Arrival at Austin, and preaching without offence, against sins which it is not lawful to mention in some Presbyterian congregations in the United States, for fear of being considered personal. Kindness of the cabinet. God's blessing regularly asked by the landlord or some other, at the meals of the chief hotel in this capital of Texas !

A FEW miles below Bastrop, but on the west side of the river, my companion had a friend to whose house he took me. A late fever had been followed with boils as usual in that country, and I was then troubled with one which was becoming aggravated by the necessity of gripping the saddle with the knee. With confidence in God I prayed, in the name of Christ the divine Redeemer, that he would either cause my host to invite me to rest, or that I might be enabled to ride or walk. The last alternative was granted, and after a walk of twenty miles, I lodged in a truly hospitable dwelling made of split logs with the ends stuck in the ground. Between this and the Camanchee Indians there was no other white family.

The next morning I rode five miles, guided by the compass, and fell into a promised road which brought me in sight of the president's house in Austin, about the middle of the afternoon. As the river was between us, I endeavoured to find a crossing. In pursuit of this

very desirable object I crossed streams, climbed hills, traced paths, breasted ravines and obstructions, and penetrated thickets until dark; when it became necessary to camp out. Providence brought me to a very suitable spot, where there was an abundance of wood for keeping up a large fire during a cold night.

My zeal for avoiding such a situation had prevented me from stopping for dinner, and therefore occasioned a more abundant supper of bread and meat; with which the God of Jacob, the best guide and protector, seemed to give his blessing. Pony and I had drunk a mile or two back, and although my encampment did not afford water for coffee, it was very fine for pasture. Trees were scattered through the grass, at a distance from each other, so that when the horse was hitched to one of them, it had a free range for thirty feet in every direction. To give it every advantage I generally changed the tree before going to bed, and after my first and second naps through the night. On going out for that purpose, before lying down this evening, the pony lifted its head quickly, and while standing stock still, looked intensely at one of the two thickets, between which my fire was kindled. I knew the sagacity which the animal had acquired from its Indian education; and I also stood and listened, until a stick was plainly heard to crack, as if under a cautious foot.

In a moment I remembered the case of a brother Kentuckian whose life was saved in the first settlement of that country, by regarding that sign of approaching Indians. I also remembered the earnest remonstrance of General Houston and others against my coming to Austin, especially alone, so soon after Indians had entered it at night, killed and scalped two white men, and stolen fifty or sixty horses.

My regular course was to saddle and mount, and seek a distant seclusion, without fire. But the attempt might be fatal, and even success might be so, on account of the coldness of the night, and my liability to suffer by chill, or cold, or toothache, or rheumatism.

If Indians were there, they must view my very large fire as an indication of stupid rashness, or an attempt to entrap them. In self-defence I endeavoured to encourage the latter conclusion. As they would watch and interpret every movement, I strutted up to the opposite thicket, and said, as if to an ambuscade, "Now, boys, keep a good look-out to night; and take unerring aim at every villain that shows his face." After this I stalked to my blanket with the confidence of a chief who believes that his guard will do their duty.

Jonah, under his gourd, and Elijah, under the juniper-tree, have long been great blessings to me. Through grace I try to shun quarrelling with my Maker, and to avoid rebellious

longings after an escape from this life, and also all sinful neglect of the means of safety. In my circumstances, watching all night to guard against an uncertain danger, would produce a certain evil. My conscience, therefore, permitted me to lie down and sleep, not knowing in which world I might awake.

On that night, as on many others, I was in that state of mind which the world considers insane superstition. I was in circumstances in which General Houston himself would have apprehended, though without fearing, an unseen enemy: yet my mind was graciously clothed with a solemn composure; with an assured conviction that the Captain of the host of Israel stood by me; and that he would either mercifully preserve my life, or take me to a better life, through his atoning blood, his imputed righteousness, and his regenerating Spirit.

The next day was the Sabbath; and I arrived at Austin about 11 o'clock, dismounted at the place of meeting, and, as they had no other preacher, gave them a discourse then, and another after dinner. I prayed for murderers, adulterers, swearers, liars, sabbath-breakers, gamblers, and drunkards; and testified against such characters; but invited them to come, and take of the water of life freely. My host was at the head of their best hotel. He approved of my sermons, and was not

aware of their being unacceptable or offensive to others. The Vice President and lady were among my hearers, and the whole cabinet showed me kindness. The Secretary of State, and other high officers, boarded with my landlord, and their deportment was such as might be expected at a table where the blessing of God is invoked by the pious proprietor, or some other suitable person! A strange fact for a place of which so many hard things are said.

CHAPTER V.

Encamp alone on leaving Austin. Travel with a detachment of Texan mounted Men. Adventure with a Mexican horse who was for all doctrine and no practice. Drenched with a nocturnal tempest; in which permitted to sing. A taste of military service.

FROM Austin I desired to visit Bexar and Goliad: even if I should travel by the compass much of the way. Evil things were foretold of any one who should expose himself alone in a region so watched by the Camanches. To avert this danger, a part of the way, I was advised to travel with a company of Texan regulars, and another of volunteers, all mounted, soon to leave Austin in that direction. The President was so kind as to give me in charge to the commander of the de-

tachment, and he introduced me favourably to the other officers. Perceiving a symptom of a rapid march, a little management seemed necessary in favour of my poor little Indian to keep it from giving out. We crossed the river near town in the evening, and the troops encamped on the bank, under the hill. I went up the river, climbed the hill, entered the prairie, and built a good fire on a skirt of timber, where I again enjoyed in sweet solitude the society of Him who dwelt in the bush.

After breakfast an armed horseman, in a complete suit of buckskin, approached my fire. I called to inquire if the troops were in motion, informing him that I was considered one of the party. "Humph," said he, with some vexation, "I came to discover the origin of that smoke. Do you not see them yonder in the prairie?" They had gone around me, and my view had been obstructed by the trees which had sheltered me. I advanced a few steps and beheld the lovely sight, only a mile ahead. With my fresh animal I overtook them at leisure.

In Austin I had been introduced to a volunteer who was exceedingly pleased with his horse, and thought him the best on the ground. He then reared and pitched as if he longed to charge the enemy. On this first day of the journey, his spirit and strength failed so fast that his mortified rider was permitted to fall

back and try what means he could to keep him from utterly sinking.

A subaltern persuaded him that when passed by the rear guard and all, he would still be picked up by a few who were to leave Austin after us, expecting soon to overtake us. This hope appeared blighted by intelligence, providentially received, that a few miles behind us, horses were seen at full speed in the prairie, with bridles and saddles, but no riders. Vultures were sometimes seen hovering near us, as if saying, "The Camanchees, in whose wake we always sail, are near." He was left by every one but myself; and repeatedly intimated that I also ought to leave him, and consult my own safety, and that of my pony, which was likely to be heavily taxed in pulling his horse along. At last I said, "Mr. R——, I wish you to be at ease on that subject; my mind is made up: I cannot leave you. If the Camanchees take you, they take me also. I am with you, sir, for life or death." We then took it in turns; one of us riding my pony and leading his, and the other walking and whipping his along.

He was a man ordinarily given to hard words; and the insensibility and stubbornness of his Mexican horse would sometimes swell his anger to the bursting point, and rather than hurt my feelings he would explode with—"Bless the horse." It reminded me of a prayer

sometimes uttered with a similar spirit, in behalf of my being in Abraham's bosom.

God would not let us die, and we arrived in camp by night-fall. My companion called out to his friends, and said, "There is the man who said that he was with me for life or death." I declined very thankfully an invitation to take shelter under a blanket tent with some others, and made my bed under a tree. We were roused by a pitiless storm of thunder and lightning, wind and rain. I walked out, as usual, to see after my pony, and was soon wet to the skin, so that my boots began to fill. When I returned I stood by a gentleman whom I took for an officer; and asked him if in such an uproar of the elements there would be any thing contrary to order in singing a hymn. He thought not. I then, with real happiness, sang, to the tune of Captain Kid, the following words.

"In this whole world below,
All around,
To its bound,
Through hill and valley too,
God is found.
The growing of the corn,
The lily and the thorn,
The pleasant and forlorn,
All declare,
God is there,
In prairies drest in green,
God is seen."

Before bed-time I had reported myself to

the sergeant-major of the volunteers, as an applicant for the honour of performing military duty in his corps, during the remainder of our short acquaintance. He lent me his rifle and accoutrements, and placed me on the rear guard in the morning. One of my comrades reminded him that such service during the day exempted him from standing as a sentinel at night. I solicited that it might not so exempt me; and requested that if he had confidence in me he would give me that watch and that post where the *grip* was. Said he, "I observe that you are aware that the post of danger is the post of honour: but you shall be gratified." I cordially thanked him, and was afterward informed that he was as good as his word, in assigning me places where it was expected that the attack would be made if the enemy came.

CHAPTER VI.

Leave the army at Bexar to travel alone to Goliad. Warned against the attempt, as fraught with danger. Camanchees pursuing a Mexican on the road. Travel with twelve Mexican Indians who had nine ox carts. Leave them at bed-time, and take shelter in a remote island of timber during a violent storm and the remainder of the night. Pass them in the morning. Overtaken by two of them, when stopping for dinner. Overtake five others who had passed in the morning. Found that a sermon against Popery, fandangos and horse-stealing would be considered rather personal. Pony saved by a *ruse* the first night, and lost the next night by a moment's neglect.

CITIZENS and soldiers, officers and men, appeared to agree that a more dangerous road still, was that which lay before me, from Bexar to Goliad. Yet that road I felt myself bound to try, without waiting for company. On leaving Bexar I met a couple of American Texans, who said, that such an undertaking without company, and with no weapon but my short sword, required strong faith.

My first stop was at a Mexican's, after a ride of eighteen miles. There I was informed that only an hour before my arrival, two Camanchees, on fleet American horses, no doubt stolen, had pursued a Mexican to the house of a neighbouring Mexican, and would certainly have destroyed him if his refuge had been a little more remote. Moreover, a party of these daring Indians had, the day before, taken off about fifty or sixty horses from the neighbourhood, forty of which were from one *caballado*, their word for *herd of horses*. I was told that

since the late slaughter of their chiefs, who attacked the Texans in the talk at Bexar, they were determined to take life wherever they could. Yet if I must go, my host advised me to seek the protection of a party of Mexicans ahead of me, who were going with wagons to the bay of La Bacca for goods. My prayers, reasonings, conclusions, and determinations are recorded above.

The next day I called and inquired at the house to which the Mexican was said to have been chased, and found the thing involved in some mystery. I then rode thirty-three miles, and overtook and encamped with the above-mentioned party, on the Sevilla creek, on which Patton's rancho was soon after attacked by Indians. Mine were all Mexican Indians; only one speaking English. During the heat of the next day they rested five or six hours, and continued their evening drive until nine o'clock, during a long increase of thunder and lightning. When we stopped it was evident that an overwhelming fall of rain was just at hand. I therefore called to the interpreter, and requested that he would see if I could not get possession of one of the empty carts, of which there were nine to their twelve men. He had expected such an application, and was prepared with bitterness to interrupt and silence me. As if I had not heard him, I began my question again; and was interrupted more abruptly and unkindly than before. With-

drawing silently to some groves remote enough for complete retirement, I selected one, on the far side of which I hitched my pony to a tree, around which to feed abundantly at the end of a thirty foot *lariat*, a valuable article, with the use of which, pony and I, now become veteran campers, were well acquainted. Just as I had gathered every thing under a tree, and spread my umbrella, the aqueducts on high were opened with power: but I knew that a friend stood at the floodgate. I welcomed the thunder as the voice of a Father, and the lightning as streaming from the chariot wheels of a Saviour. After the shower I got a cold supper out of my saddle-bags, and slept well.

When I was equipped the next morning, five mounted Indians appeared on the road, inclining towards me. For me to attempt to fly from such an enemy would have been preposterous. I therefore stood cross-legged, carelessly leaning against the pony, until I saw their intention to keep the road which was some distance from me; and then we exchanged salutations with a wave of the hand.

The wagoners set off much earlier than I; and after some miles I had the pleasure of giving each of them a smiling salutation as I passed. I was particularly courteous to their commander, who made no other return but a steady look of ferocity, which it is hard for any but an Indian to equal.

About noon I came to shade and water suitable for dinner. From the level of the prairie there was an abrupt descent to a second bank, and thence a similar one to a small but deep pool, probably fed at the bottom by a spring. Preparing to make a fire on the second bank, I heard human voices aloft, and on looking up, saw a couple of Indians which I soon recognized as belonging to the wagoners, and immediately beckoned them to come down. The caravan had only two horses, which they kept hitched to the tails of the carts, which were altogether drawn by oxen. These horses were now in the hands of my two visitors. They came down, and found me with my coat off, and my weapon displayed in its beauty, without my back ever being toward them when we were near. I got them to kindle my fire, boil my coffee, and hand it to me, while I sat under a tree. I then intimated that the fire was at their service, to prepare dinner for their company, on which errand I supposed they had come in advance.

But in this I was mistaken: their business was with me; and a conference was directly commenced between their chairman and myself, though neither of us could speak the language of the other. They were at a loss to know my office and occupation. By signs I could see that they wished to ask which I belonged to, the secular or the spiritual depart-

ment: and I answered the latter; after which they appeared satisfied, and retired and reclined in a shade beyond the pool. Their estimate of my travelling treasure might depend upon the credit given to my answer: and on comparing their interest in my affairs, with the treatment received from their interpreter last night, and their chief this morning, I concluded that to saddle and mount slowly and lazily was my duty.

This soon brought me up with the five other Mexican Indians of the morning, taking their dinner at another place of shade and water. Their leader spoke a little English, and gave me directions to Goliad, with a parting compliment to my pony. They soon overtook me, and I had the honour of occupying the left of the chief, while the others rode two and two behind us. A loose horse followed, between which and my pony he frequently but vainly attempted a trade. After one of these failures he spoke back to one of his young men in a way which excited some suspicion that I was not in as good company as I had at first imagined.

He asked me if I had danced fandangos with the ladies of Bexar, during my stay in that place. He let me know that he had enjoyed that pleasure; and on comparing notes I found that when the forty horses were stolen from one *caballado* on this side of Bexar, he

must have been about that place on his way to that city of fandangos.

He seemed anxious to know whether I should stay in Goliad, or where I should stay that night. By this time I was unwilling to let him know.

At a great distance before us, in the prairie, two ill defined figures appeared on horseback. My companion suddenly galloped far ahead, and in that gait sallied out of the road and back again; out of the road and back again; during which repeated evolutions the figures at a distance stood still, and at the end of them, they and the chief galloped to a point of meeting, off the road, while his young men continued to follow me as if I were fully installed the lieutenant of the band. He returned to my side; and on arriving in Goliad I found a great stir about stolen horses, after which my fellow-traveller had been hired to go, but had returned without success.

To preserve my animal, I lodged in a lovely grove, far from the road, five miles this side of the place. The next day, as I was dining under a tree near the Coleto, he passed me, and inquired about my going to Victoria, whither he also was going, as his family resided there.

On my arrival there in the evening, while I was telling my hospitable, pious and intelligent host that I apprehended danger of horse-

thieves, and therefore felt anxious to secure my pony in a good inclosure, the animal and its beautiful lariat disappeared and we saw them no more. At the same time my companion was missing, and several other horses disappeared. I concluded that on the Guadelupé and the San Antonio the name of Camanchees was a very convenient cloak for Mexican murderers and horse-thieves.

CHAPTER VII.

Found at Victoria a real Mexican gentleman at last, in an old pack-horse, successor to pony. Long walk. Fresh venison supper and breakfast in a solitary encampment on the Arenoso. Bay and river of la Bacca. The valley decked with pools like those of David's valley of Baea! Land of milk and honey. Exposure to the sun. Dangerous sickness. Saved from death by the kindness of God and of a Texan family.

CONSULTING my purse as usual, I purchased an old broken-down Mexican pack-horse: and after dressing him into something twice as well looking as his rider, I drove him before me thirteen miles, to the Carcitas creek, where I dined and took a nap under a tree. Gentlemen, having business in Victoria, have sometimes spent their nights on this creek in the open air, to keep their horses from joining the Infallible Church, as my Indian pony had done. I had such a lodging that night on the banks of the Arenoso, where some hunter had left a

fire not yet utterly extinct, and a sufficiency of venison, killed that morning, to make me a good supper and breakfast. A little later and the wolves would have precluded me from this delicious treat.

There I took a wrong road, and went to Dimmitt's landing on the bay of La Bacca. Soon after my journey the papers announced the march of a hostile force along my road, burning Victoria and *Linnville*, a place on the bay, called from a man to whom I was introduced. It appears that the invaders tried to pass for Camanchees, but spoke Spanish, like my friends on the San Antonio.

As the place for which I designed to set out in the morning was up the river, I made an acute angle at the bay, and saw a country which, to me, appeared somewhat peculiar, in the lagoons with which the vicinity of the river was decked. Bodies of pure, limpid stagnant water, in which animals dare not bathe, are common through the country; but these were uncommonly large, and difficult of safe access, the verge of their craters being precipitous, and yet soft; and the water farther below them than in others. A weak horse might be irrecoverably mired in trying to drink. Mine was so cautious from age and experience, that for a day he joined the total abstinence society, rather than risk the consequences of a drink, even in places where

cattle had evidently obtained this refreshment. Thus these reservoirs, and others through the land, are extremely pleasant and useful, while, by their very structure, Providence preserves them from contamination. Until my journey through Texas I never appreciated so highly such passages of Scripture as the following: "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who passing through the valley of Baca make it a well; the rain also filleth the pools." "I will make the wilderness a pool of water." Until I wrote these passages I never observed the remarkable coincidence in the names, David's valley of *Baca*, and my valley of the river la *Bacca*. If the Mormonites knew this singular fact, they might be in danger of making Texas their promised land; especially as its prairies produce more milk, and its forests more honey than perhaps any other country.

In the heat of the day my place of repose was so inadequate, that during my sleep, the shade passed away, so that the scorching sun beamed upon my naked head, and occasioned my pulse to beat like a hammer. This, with my imprudent walk the preceding day, subjected me to an attack of ague and fever the next morning, so that I lay in a stupor all day, in a house where I was kindly treated. As it was expected that my disease would intermit, the next forenoon found me at a house of en-

tertainment on the Navidad, resolved to go on, with divine permission, though in a state of health which promised a speedy termination to my earthly journey.

There I became acquainted with Colonel ——, a revolutionary Texan, who lived on the same river, ten miles off my road. He expressed a decided conviction that continuing to travel in such a state of health must soon lay me low. He declared that weeks of rest and nursing were necessary to my preservation. He said that his deceased father and his surviving mother were Presbyterians. Under the same roof with the latter, he and some of his brothers and sisters still lived, and he ventured to answer for all, that they would esteem my company a favour, and take pleasure in endeavouring to restore me to health.

After such an address from a citizen of that calumniated country to a shattered old pilgrim, I took the liberty of withdrawing to another apartment, to enjoy in secret the luxury of weeping, and communing with home and with heaven.

Our arrangement was, that he should first go home, and then meet me about sunset at an intermediate plantation, with a view to an evening ride of four miles afterward. Taking care, as usual, to get the course, as well as the road, I soon had to leave the latter for the former, and in due time came to a house, the

master of which told me that my *rendezvous* was less than a mile in advance, and that a path going from the corner of his fence would lead me to the place. On coming to the corner of the fence I took the most probable one of about thirty paths which appeared in view, and after riding more than a mile, the darkness made my compass useless, and after several other miles without a house, I turned back. Between ten and eleven o'clock I came to a plantation where all had gone to bed except two young men, the elder of whom I found to be the kind wagoner, mentioned in chapter 2d, above, who caught my pony after swimming the bayou, and cut down a tree on which my Kentucky friend and I carried over our baggage. He told me that Colonel — had waited for me until 9 o'clock, and would return for me the next day, which he did accordingly.

At his house, a gland which a few days before presented an ordinary waxen kernel, rapidly grew to twice the size of a hen's egg. My host went to Texana, about thirty-five miles, and could not get either of two physicians to leave their patients; and we sent for a plain, unlettered neighbour, who sometimes did good, in the absence of a regular physician. He considered it dangerous to open the tumour with the lancet, and applied to it a poultice of honey, and the yolk of an egg.

With the constant use of this remedy, as simple as Isaiah's prescription for Hezekiah, the gland was so rapidly restored by the God of Isaiah, that on the next Sabbath, I was enabled to preach at the house, and on the next Tuesday, to resume the road; leaving a debt of gratitude never to be cancelled.

CHAPTER VIII.

Riding through the rain, once and again, immediately after recovery.
A noble hunter on the West Caranchua Creek. Wild road to the
East Caranchua; after swimming which, sleep safely under a tree,
in wet clothes. Texan hunter's song.

ON the second day after my departure, I rode through a heavy rain, to a hospitable dwelling on the West Caranchua Creek, whose owner had wielded the axe at the taking of Goliad; who shot a cougar, or American tiger, in a cane-brake, the moment that a growl informed him that he was devouring a carcass, within a few steps; and who killed nine panthers in the last year. His shot-pouch was made of the skin of an *ounce*, or leopard-cat, and he had once seen an old leopard killed by his companions. Hardly any of these beasts are more courageous, or dangerous, than the peccary, or Mexican hog, when it is excited.

Their miles are like their ears of Indian

corn, half as long again as others. According to this measurement, my next day's journey was ten miles, at first winding through a timbered swamp, and then through a prairie, which would have been called a lake, if the grass had been a little lower, or the water a little higher.

After a ride of a few miles, there was a heavy rain driven by the wind. Then the road utterly disappeared, in consequence of a combination of deep water and overgrowing grass. I returned to the last visible trace, and tried again to catch the distant trail, but in vain. My animal began to sink deeper, and to show the increasing caution of one accustomed to bogs.

If Christianity can make one happy in such circumstances, it must be a sweet religion. Men may talk as they please about madness, or imagination, or delusion; but the heart knows its own gladness, as well as its own sadness. That was a happy day to my soul; a day of filial communion with the God of my salvation. Deeply convinced that he was the Author alike of creation and revelation, I saw him in the early sunshine, the gathering clouds, the pelting storm, and the trackless waste. God was glorious; Christ was precious; and the sound of his faithful promises arose above the tempest. A graciously composed confidence in his presence and power, goodness

and truth, enabled me to admire and enjoy the grandeur of his works, and to use, without a quivering nerve, the means of self-preservation.

Having been directed to the general course in the morning, my pocket compass declared that, in a few moments, I had turned far too much toward the south; and that if I ever recovered the road, it must be on my left. I accordingly kept the course prescribed in the morning. After several hours of laborious wading, the sun shone again, and I struck the East Caranchua. Taking advantage of its wooded windings, by going from point to point, northward, I found the road, and the legitimate crossing of the stream. As I had been informed, it was too deep to ford; but my old Mexican swam like a duck. God says, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." This promise was repeatedly fulfilled to me, though no swimmer. I turned my horse out to grass, well hobbled; as I had been told in the morning, that otherwise he might be picked up by some herd of *mustangs*, (the wild horses of the country,) which are as complete horse thieves, as if they had served a regular apprenticeship in the confessional.

Every thing was so wet, that I failed in kindling a fire: but the materials gathered for that purpose, served to improve my bed. To answer my prayers, and keep me from sleep-

ing so soundly in my wet clothes, as to incur ague or rheumatism, or cold or toothache, Providence allowed *Beelzebub*, (that D. D. who claims the fly department,) to enliven me with about fifty thousand mosquitoes: but many of them shared the fate of their brethren under Santa Anna. If my late host had left any panthers alive, God kept them out of my sleeping or waking visions. To me, the promise (in Ezek. xxxiv. 25), was truly and literally fulfilled, "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."

Will the reader indulge me in here copying the Texan hunter's song?

How rich are the prairie and grove!
How pleasant does Texas appear!
Bears, peccaries, buffalos love
To dream they may always live here.

Hares, doves, quails and grouse may be seen,
Near poultry and swine on the road;
Deer, turkeys, cows, horses maintain
'Mong wild cats and wolves their abode.

See panthers and antelopes there,
Such contrasts in churches have sate,
And ounces and cougars, though rare,
The rifle is sealing their fate.

So justice shall sinners destroy,
And all but believers must die:
May we a blest portion enjoy,
With Christ in the prairies on high!

CHAPTER IX.

Another hospitable hunter.

A MOUNTED hunter, with his rifle, passed so near me on the prairie, that I saluted him. A look of unaccountable austerity, was all the return that I could perceive. It soon began to rain, and I asked protection at the first house. Two men told me, that the man of the house was not at home. "Is there no woman of the house?" I inquired. "There is not a female belonging to the place," was the answer. "Then," said I, "it must be a dreary place, indeed. But will not *you* venture to give shelter to a traveller?" They replied, "There can be no objection, as far as *we* are concerned."

After my horse was disposed of, and we had conversed awhile, one of them withdrew, and the other informed me that he suspected me to be a clergyman, and that he felt anxious about my situation, after the return of my landlord: "for," said he, "he is a man of violent passions, and sometimes extremely profane." Circumstances convinced me that I had seen him emerge from his own forest, and God prepared me for another and a nearer meeting.

Supper was kept waiting, and long after dark, the noise of the rain upon the roof was interrupted by his call at the gate. My kind informant went out to meet and soften him,

and aided in hanging up a newly killed deer in the gallery. I stood opposite to the door, through which my hunter entered, with his rifle and accoutrements, and bloody hunting-shirt; disdaining, as before, to nod, or open his lips, or give any sort of salutation. He slowly turned to a corner of the room, where he deliberately deposited his gun, and hung up his powder-horn, and shot-pouch. Silence pervaded the apartment. It was high time for me to pull trigger; begging pardon of certain dainty D. D.'s, who once found such a figure the only thing to be laid hold of, in a number of "Honesty," which, however, hit the centre. In the faith of God's promises, I fired away, with a free and fearless address, such as has opened the heart of many a Kentuckian. The hunter tardily faced about. His countenance was clothed with the sweet smile of a waking infant. We shook hands, with a laconic but cordial greeting.

He permitted me to ask a blessing at supper, and at every meal which I ate in his house. He permitted me to choose my own sleeping place, and he spread a musquioe-bar for my comfort. He did not use a profane word, nor indulge in one fit of passion; but allowed me to hold family prayer, morning and evening, during my stay. On account of the long and violent rain, my stay was protracted by his affectionate entreaty. In despite of this, I at

last departed, in a short interval of fair weather, with a friendly solicitation to call and tarry, if I should travel that way again. It is a strange country: may the blessing of our God and Saviour abide with its dear inhabitants.

CHAPTER X.

Sickness on the Brasos. Religious character.

FROM the time that I entered that belt of country which lies near the Gulf of Mexico, I had been faithfully warned, that a weakly stranger, travelling through it in the heat of summer, must sicken and die. I was exhorted to take the beach, and stick to it as far as Galveston, or to return to the uplands, whose rolling prairies, covered with grass and groves and flowers, invigorate and intoxicate the traveller. The amazing fertility of this forbidden territory, and its apparent safety, after acclimation, are inducements not to be resisted by many. By shunning it, I should have made an imperfect experiment, and missed many pleasant and valuable acquaintances, whom I hope to see in the upper Canaan.

“ No chilling winds or poisonous breath,
Can reach that happy shore ;
There sin and sickness, pain and death,
Are felt and feared no more.”

In a close forest, between Brazoria and Columbia, under a hot sun, without a breeze, I felt that the threatened calamity was begun. But one look upward changed its complexion, and I was happy. In sight of the last mentioned city, God brought me to a house never to be forgotten. With undissembled sorrow, the family expected to bury me among their friends. A son-in-law, then on a visit to the house, consented to undertake my case, although he had retired from the practice of medicine. With the blessing of God on skilful treatment and kind nursing, I was soon well enough to deliver a discourse in town, and another on the San Bernard river, whither I went, with a party of pious friends, to visit a pious family.

CHAPTER XI.

Sickness on the Bayou, and on the Island. Wonderful goodness of God, and kindness of the people.

My last night on the Buffalo Bayou, was the most painful in Texas. In turning, and rolling and rising, and wrestling with the Angel of the Covenant, I had some gleam of hope, that the disease then beginning, would speedily close my eyes, and that the predictions of my never seeing Galveston again, might be

fulfilled. But the next day, I was taken by one of its hospitable citizens to his residence.

In that wholesome atmosphere, my complaint was slow in maturing: but, on a certain Tuesday, I had to go to bed. From that until the next Tuesday, I recollect hardly any thing that occurred, except that at one time I took medicine from a kind female hand, and at another time, from my affectionate host. I was afterward told, that on Thursday morning, a couple of my intimate friends asked me if I knew them, and I answered in the negative. I was told of words, on Friday also, which are obliterated from my memory. For a few seconds, on Saturday evening, I opened my eyes, and clearly recognised my host, and other dear friends, passing from the bed, and about the room, with countenances so strongly marked with solemn anxiety, that, to this moment, the scene appears alive before me. I immediately closed my eyes, and relapsed into a state of perfect insensibility, without even a dreaming thought.

Every one considered that to be my last sleep. No person expected me to revive. A dear friend put in his claim to my body, that it might be deposited in the centre of a circle, which was in the middle of his fine garden. Three physicians, and a number of gentlemen and ladies, moved with sympathy for a sister about to be left a widow, in a distant city,

gathered into the apartment, and were apparently waiting around the bed for the last breath. God opened my eyes upon the scene. My attending physician eagerly asked if I knew him; then the consulting physicians the same; then all the friends, male and female. Though extremely feeble, my answers were generally satisfactory. I asked what day of the week it was, and was told by the Doctor, that it was the forenoon of Tuesday, and that my case was dangerous. I then told him, that as his profession acknowledged the existence of *idiosyncrasies*, I hoped that they would make a liberal allowance for one in the present case. If they would, I assured them that God would restore me; and if they would not, I was doomed to certain death. On their earnestly inquiring into particulars, I told them that the use of watermelon was absolutely necessary to my recovery. I obtained a hesitating consent from all three.

They and the company then dispersed, and left a couple of real friends to give me medicine, and every thing that was right. I longed for the promised melon. My friends endeavoured to play me off, and out-general me, by such tender attentions as make my heart melt with gratitude to this moment. I saw that the second thoughts of my medical friends had differed from the first, and that my attending friends knew what they were doing.

I watched the door for the entrance of some man of Texan eccentricity, in whom I could confide, to break the obnoxious private orders. Vain was that watching, through a long day and a protracted night. I felt that that skirmishing, which often precedes the mortal conflict, was now beginning; and that there was enough of corporeal energy left to make the struggle violent. A portion of this energy was spent in rising to my knees, for the last time, and once more addressing Heaven in that attitude. A door ajar, screened me from the watching friends who succeeded those of the day. They heard groans, but God heard groans, words, and thoughts. I felt ashamed to ask for life, because I had so long panted for deliverance: but I told my heavenly Father, that if it were his will to preserve me from a death resembling that of the gibbet, and to restore me to my family and friends, I knew that he could easily send some daring Texan, who would give me a watermelon, in spite of my amiable but mistaken friends.

The day began to dawn, as I lay down. At that moment, a man somewhat muffled, entered the room, came to the bed-side, and thrust his head under the mosquito-net to my ear. In a tone intended for me alone, he said, "I understand they wo'nt give you any water-melon." "No," I answered, "and for that I must die." "It is strange," replied he, "how

it could hurt a man that wants it so much. If a body would give you some, would you promise to take it moderately, and to spit out the pulp?" "Ah! that I would!" said I. He then showed that a melon was concealed under his muffling; and he immediately proceeded to feed me with it, by means of a spoon brought for that purpose. "You have enough, now," said he, "and I'll give you more after a while." I then began to sing the words recorded in chapter V., above. Thinking that I soon faltered, he said, "You've sung enough for your strength, I'll do the rest;" and he finished the verse. I then observed to all present, that through the mercy of God, I felt confident of a speedy recovery.

As might be expected, the city rang all that day, with the din of this strange occurrence; and I was praying that it might not displease my beloved medical friends. They were all alongside the next morning, with decks cleared for action. The battle was begun by a broadside from the admiral's ship. "Well!" said the Doctor, "I suppose you have no farther need of us now, as you have taken matters into your own hands." I answered, "Doctor, I admire you, and your brethren, and your profession. It is true, I have spoken with believing confidence, of my recovery; but this was with the expectation of God's blessing upon your skill. Even that remedy, which

was so refreshing, was used by your express permission. I asked it as an indulgence to an *idiosyncrasy*. You said yes. Dr. —— and Dr. —— were asked, and I understood each as giving his consent in plain terms. Now, wherein have I shown any self-will, or violated any known order?" They all three burst into a laugh, and said, "We hope that, in your travels hereafter, you will do us the justice to state, that Texas produces excellent water-melons." "Yes, Doctor," I replied, "and I can also state that it has excellent physicians."

Land was now in view: but many a mariner has been wrecked in trying to reach it. In a few days, I saw several instances, in which the neglect of medical advice might have been fatal, and several in which nothing but the divine hand kept me from a relapse.

How good God was, in putting it into the hearts of the physicians and the citizens to nurse me so kindly and sweetly! Was ever mortal more highly favoured? All things appeared to be mercifully ordered. From my bed, I could plainly see through the windows. For some distance, they overlooked the prairie, and beyond it the Gulf of Mexico, as far as the eye could reach. While the gentle breeze was fanning me, as with angel's wings, the sun was shining with such a clear, bright beauty, that I was constrained to ask, "Is it possible that an Italian sun can equal this?"

My perception of the beautiful and sublime in God's works, appeared to be in a healthy state, and my sense of human sympathy, courtesy, and kindness, was very quick; and in my sickness and convalescence, both taste and gratitude had delightful exercise.

But these were the least of the blessings in which I was permitted to revel. The Sun of Righteousness arose upon me with healing in his wings. The Spirit of consolation breathed upon my heart. The greatness and the goodness of Jehovah, in the plan of redemption, appeared so stupendous, and he was pleased to enable me to lay hold of his covenant with so strong a consciousness of the fact, as to fill me with a comfort of sweet serenity, and a joy of awful brightness. A mortifying knowledge of my own helplessness and unworthiness, manifestly increased my amazement at the condescending majesty upon which my faith was allowed to gaze. How blessed must heaven be, when so much happiness attends a glimpse of glory!

CHAPTER XII.

Political, religious, moral character. Notice of Mr. Edward's account of Texas, as greatly worse than the United States.

PROVIDENCE has restored me to the port whence I sailed for Texas. All speak, as before, against the country, and the character of its people. That such an impression should be made upon the American and European mind, I cannot wonder, when I look at a volume now before me, published in 1836, by Mr. D. B. Edward, an apparently pious Scotchman, in which he represents travellers as finding things "BAD, BAD, SUPERLATIVELY BAD," "*as soon as they had crossed the Sabine line,*" which separates Texas from the United States. Notwithstanding Mr. Edward's severe condemnation of the dear little republic, he is pretty much that sort of man with which I should like to discuss a question; because he agrees with me, in adopting the canonical Scriptures, and the Calvinistic Presbyterianism of the Scottish kirk, the Westminster Assembly, and the reformed schools of Saxony, Holland, and Geneva, where God graciously revived true religion, true morality, and true democracy. A man of truth and charity, candour and good sense, will aid me to do justice, in the examination of the following topics.

CHAPTER XIII.

Mr. Edward's contrast of the Eastern and Western sides of the Sabine cursorily examined, in regard to forgery and perjury; swindling and Swartwoutism; assaults, robberies, and rapes; gambling and shaving; stealing and pawn-broking; Ellslerism and murder; barbarism, irreligion, and hypocrisy.

FIFTEEN years before my birth, and that of the present Constitution of the United States, Dr. M'Sparran, an Episcopalian missionary to Rhode Island, wrote a series of letters to Dublin, which were published there with the following title, viz. "*America Dissected*, being a full and true account of all the American colonies, showing the intemperance of the climate, excessive heat and cold, and sudden violent changes of weather, terrible and mischievous thunder and lightning, bad and unwholesome air destructive to human bodies, badness of money, danger from enemies; but, above all, the danger to the souls of the poor people that remove thither, from the multifarious wicked and pestilent heresies that prevail in those parts. In several letters, from a reverend divine of the Church of England, Missionary of America, and Doctor of Divinity. Published as a caution to unsteady people, who may be tempted to leave their native country."

For the author's name, the *Ledger* refers to Potter's History of Narragansett, and then gives the following extract, viz. "There are here, which is no good symptom, a vast many

law-suits more in one year, than the county of Derry has in twenty; and *Billy McEvers* has been so long your father's and your honour's constable, that he would make a very good figure on the bench of our courts of sessions and common pleas, and no very contemptible one on those of our courts of assize and general gaol delivery. The Novanglians in general, the *Rhode Islanders* in particular, are the only people on earth who have hit on the art of enriching themselves, by running in debt. This will remain no longer a mystery, when I have related to your honour that we have no money among us but a depreciated paper currency; and this, in the current of thirty years, has dwindled down from 6s. and 8d. to 4s. per ounce. He who disposes of his goods on long credit, and another who lends his money at $10\frac{1}{2}$ or even 15 per cent., the first loses his profits, and the last some of his principal, besides all the interest. Indeed, a new act of the *British Parliament*, ill-penned, passed last winter to restrain us, but such things are only *Bruta Fulmina*, and we shall go on I doubt in our old way of paper emission, unless the Lord in mercy to us, should dispose the sovereign power to vacate our patent, and prevent our destruction, by taking us out of our own hands."

In later days, Mrs. Trollop and other travellers, have appeared disposed to draw such a portrait of the United States, as they thought

would sell well among their enemies. Sincereley do I pray that God, for Christ's sake, would preserve my pen from being moved by a censorious or an avaricious temper, by a man-fearing or a man-pleasing spirit.

The notorious and undisputed fact, that eminent villains frequently cross the Sabine, westward, is strangely and generally taken as irrefragable proof of the greatly superior corruption of Texas over the country whence this evil comes. But the pupil is not necessarily wiser than his teacher; nor is the stream of corruption necessarily higher than its source. If pious missionaries should cross in as great numbers as reprobates, would it argue the extinction or decay of religion in the churches which sent them, or the superiority of religion in the country to which they are sent? This argument has two edges, in another respect. The enemies of light and liberty in Europe, either by concert or strange accident, have turned toward our shore such a current of ignorance and vice, disorder and violence, that it may be safely believed, that many scores of European villains land in the United States, for every single one that crosses the Sabine. Does this show that the States are necessarily worse than the European dens from which these vipers have crawled? This is evidently a fallacious criterion of national or individual character. If, then, every case is to stand upon

its own merits, permit me to show some reasons for differing from Mr. Edward, in his contrast of the two sides of the Sabine. My topics shall be briefly clustered as follows:

1. *Forgery and perjury; swindling and Swartwoutism; assaults, robberies and rapes; gambling and shaving; stealing and pawn-broking.* Citizens of the States mourn that these crimes have attained an alarming height, among high and low, rich and poor, white and black. The subject is noticed by the Public Ledger as follows:

“*The Rising Generation.*—About five hundred young robbers, it is estimated, daily perambulate the streets of New York, stealing every thing they can lay their hands on. Another detachment visit the *auctions*, cut the bags, baskets and barrels, and carry off an immense quantity, by the ‘*homæopathy* principle,’ of a little at a time. Another set steal the mechanics’ tools, nails, lead and other articles from public and private buildings. Our own city can boast of a similar band, which, if not so numerous, are equally as daring.”

Travellers through Mexico represent it as a nation of thieves. If Texas, lying between the two countries, were as bad as her enemies believe, it would be no wonder. Going there as a stranger, and prepared to settle among their worst, I took a good supply of locks and keys, and other fastenings, with necessary arms, and a noble bull-terrier, (a present,) for

a watch-dog. I soon entered a hospitable retreat, in a part of the city very remote from my dog, locks, and arms. There I lodged many weeks, my watch lying on the table every night, and the doors not fastened. In my journey through Texas, I was informed that this was a prevailing custom, and that few cases of theft occurred.

If in the overland transportation of goods, an accident happen to the wagon, the driver leaves it unprotected, and goes in search of help, without fearing spoliation in his absence. On one such occasion, a box was lost; and, on his complaining, the neighbours were not satisfied with discovering and restoring it: they felt that the culprit had fixed a stain upon the character of the road, which it became them to wipe off. They accordingly demanded his appearance before his honour, the celebrated Judge Lynch. He refused, with rifle and Bowie-knife in hand. They quietly waited, caught him napping, tied him to a tree, cut a good hickory, and proceeded to work. After the first stroke, which was severe, he loudly begged a parley, and promised most solemnly, that if they would let him off without farther punishment, he would, ever after, make an honest living, like his neighbours. During his few remaining years, he kept his word. I afterward saw his widow.

2. *Ellslerism.* This, like Frances Wright's *social fellowship*, may be taken as a euphemism

for all that may be expected in a woman and her disciples, when she leaves a polluted character in Europe, and visits the numerous cities of America, exhibiting her naked person to mixed assemblies for money. This Pagan outrage upon all delicacy and decency, modesty and propriety, has, it is said, many virtuous female spectators, wherever this Tartarean messenger chooses to make her filthy display.

Female Mexico is said to be generally Ellslerian: but, judging of the female population of Texas, by those with whom I became acquainted, in high and low life, in city and country, I am under the impression, that this princess of moral contagion might traverse the Protestant republic, without finding as many female gazers, as she has often had in the Atlantic cities, in one single disgraceful night.

This is the natural growth of theatrical institutions, of which the Texans know but little as yet; while in a single city of the United States, they have lately increased from one to six, under the nose of a prolific, powerful, and pampered clergy, who are waiting very prudently and patiently, until some undiscovered region of the North will set on foot an *American Anti-dancing-naked-woman Society*; and then the thing will go like wild-fire to the opposite extreme, until good women will be forbidden to show their honest faces at church,

at the peril of immediate abolition by Oberlin Lynch law.

The Bible requires churches and their officers to do their duty, whether others will or not. The true God can save by many or by few. But the modern custom of moving in non-ecclesiastical masses, is thought to take away individual and ecclesiastical responsibility. And now, while Frances Wright's disciples are meeting on Saturday, "to raise the genius, and to mend the heart," by gazing at a naked sister of charity, and are meeting on the Sabbath to reform society, by denouncing coercive law, private property, marriage, and religion, each soldier and officer of the church militant, knowing that *prudence*, that cardinal grace, is the better part of valour, takes special care of his own precious scalp, and patiently waits for the aforesaid *American Anti* — from the North, to come and help them; and then it is not improbable that the naked Atheists will be burnt and drowned for witches, and the blame laid upon Orthodoxy, as usual. When these voluntary masses undertake what the church has neglected, they are very apt to move to the opposite extreme, with the impetuosity of a hurricane, or a herd of Texan *mustangs* in a *stampedo*; and the preachers have to go with them, from the same cowardice which made them wait for them. Thus religion bears the blame.

Immediately after writing the above sen-

tence, I was satisfactorily informed that a couple of young *Ellslerian* gentlemen, soon to close their minority, went to the theatre last night, purchasing their tickets, with money procured by pawning property, obtained from a widow's store, by that Agrarian operation, now very popular, which used to be called *robbery*; but is now called an *improved social arrangement*. This morning, restitution was made by their weeping parents, when they discovered the tendency of the theatre, and the Agrarian Sunday lectures and debates, "to raise the genius, and to mend the heart," and to improve our social institutions. They promised to send one of their hopefus to sea, and the other to the House of Refuge, and earnestly entreated that the affair might be concealed from the Ledger. If they die in their sins, because preachers are too prudent to warn them, upon whom shall their blood be?

3. *Murder.* It is probable that the stiletto has prevented Mexico from having more than twice her present population. Considering the cheapness and quietness of employing a *bravo*, they are amazed at the absurdity of a man's exposing himself in a duel. As duelling is prohibited in Texas, some among them have made a great deal of noise, by their fondness for planning accidental street encounters. But I am under a sincere impression, that their whole republic does not furnish as many murders as a single state, or a single city of the

United States. To candid, intelligent, and vigilant explorers of both countries, I appeal for the probability of this opinion.

It is true that in the States, a white man or woman is hardly ever condemned and punished for murder, or other capital offences; but this greatly multiplies cases, and makes them more aggravated. A young woman kills and conceals her infant, and is condemned for the concealment only. A barbarian citizen, with force and aggravated brutality, violates his own daughter, and is condemned for incest. Another deliberately puts a pistol-ball into the head of his daughter, for marrying against his will, and he is pronounced insane. Another knocks his wife down with a loaded cart-whip; and while she neither speaks nor resists, he proceeds, with wonderful leisure, to a protracted process of jerking, pulling, tying, and dragging her by the hair of the head, with deliberate applications of the whip, until the soul leaves the body. This is pronounced a second degree case, and his term of imprisonment has expired. A woman joins a foreigner in poisoning her husband, and that is a case of no degree at all. A Democrat in Congress is unfairly killed with a rifle; and the Whigs successfully plead as an off-set, that the Loco-focos, with their President at their head, are famous for duelling, and that none of the fairest. While a member of a Legislative Assembly has the floor, the Speaker leaves the chair,

has a Bowie-knife encounter with him, kills him, is expelled by the House, and tried and acquitted by a jury. Thus hardly any white person is found guilty of murder, and the wilful, wanton, and malicious destruction of human life, is becoming extremely flagrant.

As a remedy for so dreadful an evil, prelatical wisdom has advised the abolition of capital punishments, the substitution of confinement, as a more severe and efficient punishment, and the passing of the strictest laws against secret weapons. Some of the Northern American Anti—'s, called Peace Societies, propose putting the axe to the root of the tree, by suppressing all weapons, offensive and defensive, visible and invisible, and adopting the practice of *passive obedience and non-resistance*.

It has given me no little pain, to find that in Texas, this degrading doctrine is viewed too favourably by some professing godliness. It is well calculated to prejudice their brave patriots against religion. This is the very thing that the Mexicans desired and attempted, and which they would again attempt and accomplish, if the Texans would recede from their noble stand for liberty. The Mexican government intended to lay the axe to the root of the tree, when they required the Texans to give up their arms, leaving only one gun to five hundred men. The affair of Goliad shows the fate of unarmed men, even under a promise of safety. Texans are firmly and justly

convinced, that if Fannin's men, exhausted as they were, had kept their arms, they would have been conquerors, instead of victims. Let that diabolical massacre, by pretended Christians, in violation of plighted faith, be a lasting answer to the doctrine of passive obedience and non-resistance. A general submission to the disarming order of Mexico, would only have made a wider devastation. This is the history of Santa Anna, and of all the booted Santas of Popery, time immemorial. The Texans were too heretical to believe, that passive obedience to such saints, was the way to prevent murders and massacres. Instead, therefore, of meekly relinquishing all but one gun to five hundred men, there are few individuals without a gun, and some have half a dozen, with a *quantum sufficit* of pistols and Bowie-knives.

Let the dupes of a false and deceitful morality, and the effeminate advocates of a spurious refinement, scorn such a statement if they please. Let their delicate nerves twitch hysterically at the mention of weapons which their enervated ethics have associated with all that is vulgar, vile, cruel, and savage. I envy them not those characteristics by which they are distinguished from heroes who drew lawful weapons in the lawful defence of their dearest relatives and rights. So daring was their enterprise, and so magnanimously con-

ducted, that their conquered enemies were sometimes compelled to be their panegyrists. Their severe accuser, Mr. Edward has reported the compliment of Dominic Ugartechea, the Mexican commander of the fort at Velasco. Knowing how little justice or mercy his countrymen showed to their enemies, his heart was touched by an exploit of Texan magnanimity. After the garrison was thinned and dispirited during a bloody conflict, their commander was recognized as actively taking a post of danger where many had fallen. With a simultaneous impulse, the Texan rifles were silenced, as if to implore a brave man to let them spare his life. He was obliged to say "that such a people were unconquerable; as they would by their humanity gain as many hearts as they could heads by their valour." How frequently do valour and humanity dwell together! and to my certain knowledge, cowardice and cruelty are often connected.

If the Texans are wise, they will never let their hands be tied by any moral or religious quackery, however specious. Men pretend to be more faithful than Abraham, the father of the faithful, when he armed his household, and pursued, fought, and conquered the conquerors of kings. They would pretend to be more heavenly than David, the man after God's own heart, who composed some of his most lovely inspired psalms, with his sword in his belt, and his warriors near him. I seek not to be "righ-

teous over much," or "wise above that which is written:" and in these respects those persons err who think that the Old and New Testaments contain two different religions; or that the law of love enjoined in the latter is not taken from the former.

Even that perverted saying of our Saviour, "All they that take the sword shall perish with the sword," is an echo of the old law, "Whoso sheddeth man's blood, by man shall his blood be shed." Thus whether murder is perpetrated by retail or wholesale, the divine law, in the Old or New Testaments, puts the guilty to the sword. The necessity and consequent universality of this law, among those who have little but the light of nature, claim for it some respect, and the criminal codes of all Christendom attest its divine origin and perpetual obligation. They understand the Bible in its obvious sense, that the individual murderer shall be capitally punished; and that all they that take the sword for lawless invasion or usurpation shall be defeated in battle. The temporary repeal, suspension, or evasion of this divine law, by juridical and theological charlatans, and perjured jurors, has always shown its bitter fruits, in the multiplication of murders, and the public harm.

4. *Barbarism and irreligion.* A countryman of mine, remarkable alike for power and pride, courage and credulity, says that a *Kentuckian*

means a *Christian* and a *gentleman*. (The *Ledger* says that a *Christian* "means a republican and a gentleman.") With as much correctness he might say that this is the very meaning of the word *Texan*. He appears, however, to think that there is a crime by which this honourable character may be forfeited, for the more suitable *sobriquet* of *half-horse half-alligator*. Daring, in the proper place, to reprove barbarism and irreligion, in the face of calumny and cruelty, and without authority from our *Vatican*, is this crime.

Texas is too poor and persecuted to stand fair with other nations. Strangers seldom go there with high expectations, and many are favourably disappointed in the character of the people. This remark may apply more or less to all my journey through that country, with the exception of four or five towns. A few of the facts which make favourable impressions may be rehearsed in the order in which they happened.

On a happy communion Sabbath at Independence I was the oldest of four clergymen present, and had the honour of dispensing the Eucharist to the worthy pastor, and his flock, and his travelling brethren. After the dismissal a lady told me that she had seen me in a distant city where her relatives were still living. She begged that on my return, I would inform them of what I had witnessed and en-

joyed ; "for," said she, "they think that we are among savages."

At the close of Chapter IV. notice was taken of the practice of asking God's blessing at the table of the first hotel in the Texan capital. With the accomplished landlady in her chair, the conversation is such as a Christian and a gentleman may enjoy. In the course of my strange pilgrimage I have been at public tables in cities, towns and villages, from Quebec to New Orleans. It is pleasant to witness the order and propriety observed at many of them: but where, in their long line, is this behaviour connected with a habitual acknowledgment of the Triune God, the only Saviour.

Barbarism and irreligion are sometimes exhibited in loathing the subject of religion, and a contemptuous treatment of its ministers; especially when they are old and ugly, poor and ill dressed. I was not without misgivings on this score, when approaching a wealthy habitation on the Brasos, about six miles above Velasco, where it enters the Gulf. The gentleman of the house was not a Christian; neither was the rich husband of a lady whom I found there on a visit to his wife. The ladies themselves did not profess religion; but if they had been assured that the rugged stranger before them was Elijah sent on a special message, they could hardly have behaved more reverently, listened to instruction more eagerly, or

united in prayer and praise with more apparent interest. It appeared to me that God had prepared their hearts anxiously to desire the truth, and mine gladly to declare it.

In the close of Chapter X. above, mention is made of an excursion from the Brasos at Columbia to a place on the San Bernard. By an arrangement of the previous day we assembled from several points in the neighbourhood, early in the morning, at the mouth of a bayou, where we embarked in a large and excellent canoe, brought for the purpose, by the gentleman to whose house we were going. As I was not yet fully recovered from my late dangerous sickness, they gave me the bow, where I might enjoy a semi-reclining posture. When we had been some time afloat, I asked my beloved physician, who was situated next to me, if he could not raise some spiritual song in which we could all join. To one of the psalms of Dr. Watts, which I had long known by memory, he struck up a noble Scotch march, which I had learned in boyhood, although I have forgotten its name. Having found what an excellent psalm tune it is, I often sing it, and call it by the name of *San Bernard*, until some Scotchman will inform me better. The river praised God; and on looking over our happy company of eight, it was found that seven were professors of religion.

The house to which I was last taken in

Galveston, contained four gentlemen and two ladies, all professors of religion; and the four gentlemen, (two of them lawyers,) taking it in turn to lead in family worship. The families in the neighbourhood also were pious; and the city contains perhaps as good society, and as remote from barbarism and irreligion as any in the States.

It was observed above, that four or five towns belonging to my route did not make a favourable impression. During my short stay in San Felipé de Austin, and in Washington, there appeared to be a *remarkable* devotion to the billiard table in the former place, and to the race-course in the latter. Subsequent information convinced me that the obvious inference was not an unjust judgment.

It becomes me to speak cautiously of the ancient and once populous and opulent Mexican cities Bexar and Goliad, on the San Antonio river. It can hardly be expected that I can think so highly of them as do the priests of their own church. High European authority in that communion, in their "*Annales de la propagation de la foi,*" claims a Catholic population of 20,000 souls, in Texas. The present lords of the soil have a very sparse mixture of Papists. Add to these the Popish settlements of Santa Fé and San Antonio, and then muster the Camanche Indians, who, like the millions of Mexican Indians, are Roman

Catholics, and it is barely possible that you can find that number. But these Indians, though citizens of the Popish Zion, are not citizens of Texas, but in a state of open hostility to her.

Concerning the Aborigines converted by Spaniards to Popery, their "Annals" above-mentioned, state that "the primitive race of *red-skins* having become *Christian* and *civilized*, united with its conquerors by frequent intermarriages, now forms the basis of the population." The same "Annals" claim great credit to Popish Spain for "*assimilating* them to her own people, by imparting *her faith and her manners*."

It is not probable that the eight millions of Mexico have more than half a million of what we would call white men. They have probably several millions of pure Indians, and many negroes, with every sort of mixture between whites, blacks, and reds, with and without marriage.

As for the Camanches of Texas, they appear to have been favoured with very little more than the *faith* and *manners* of the priesthood abovementioned: and these I do not envy them, although the "Annals of the Propagation of the Faith" say that they have "become Christian and civilized;" and although Dr. Milner, a late most eminent Popish ecclesiastic and writer of England, represents such

American savages as having “opened their hearts to the mild and sweet truths of the gospel, and become models of piety and morality, nor less so of industry, civil order and polity.”

This somewhat resembles the character given some years ago by a good humoured military explorer, of the Indians beyond the Rocky mountains. Once and again he appeared struck with admiration at their excessive piety. I think they even knew when the Sabbath came: but he thought that they carried their horse-racing and other gambling on that day to an unnecessary length. I believe that the same remark has been made about the same way of spending that sacred day among their Italian brethren at Rome, under the eye of their supreme and infallible, with their saints and angels all at hand.

I am not aware of any advance which the Camanches have made in Christianity and civilization, beyond the use of their wooden crosses, arrant lying, cowardice and cruelty, and an industrious application to the business of stealing and training horses, to be used in surprising and burning towns, carrying off the spoil, and making a speedy escape from a fourth of their number.

When the “Annals of the Propagation of the Faith” represent Texas as “suffering a most deplorable religious destitution,” they

doubtless have reference to the fact that since the revolution has delivered the people from the impositions and extortions of a tyrannical and debauched priesthood, the most of them have taken themselves and their religion into Mexico, and left such "a deplorable religious destitution" behind, that the Sabbatical cockpit at Bexar is falling into decay, for the want of an infallible priesthood to put gaffs on the fowls, and to superintend this edifying exercise of the Lord's day. The priest that is left there is so much afraid of Protestant observation that he has not spirit to rally the faithful to the celebration of this game, incorporated though it is, with the faith and manners of Popery.

On account of such declensions a Roman Catholic of the place told me that there was no religion at all there now. This, however, was the language of discouragement: for the spirit and substance of Popery are still exhibited in the zeal of many to get some sort of a gun, and spend that holy day in hunting; and in their regular attention to the fandango at night, as they are destitute of a theatre, that more approved Popish means of grace, for the Sabbath evening.

Since Texas, by the glorious revolution, has slipt through the fingers of the mother and mistress of all churches, emissaries of a more decent and imposing character are sent to re-

claim them. May the wings of a divine, a holy, and a gracious Protector be spread over them.

5. *Hypocrisy.* Infidels sometimes speak of hypocrisy as the Hopkinsians do of selfishness, as constituting the essence of all sin. According to this standard, the Texans occupy high ground; and yet it is that very position which gives effect to the shafts of their enemies. Their accusers may sometimes be far worse, under a most specious appearance.

We will suppose that the United States are divided into political parties called A and B. Party A detects party B in atrocious forgeries and perjuries; and troubles the waters about it. Then party B detects party A in scandalous perjuries and forgeries, and makes an outcry about that. Then the two parties unite in a sort of mutual political absolution, and make the whole country as clean and white as the priests make the Mexicans and Comanches; while poor Texas is "suffering a most deplorable religious destitution" of such crimes or comforts.

The States are considered a Christian country; and a man cannot be judge, juryman or witness, unless he profess to believe in a God, and in a future state of rewards and punishments. If a modern Universalist or an ancient Sadducee, who believes in neither, were to scrutinize the verdicts of our juries, could

he, in thousands of cases, deny them the right hand of fellowship? They swear by the Author of life, and the Judge of all, that they will decide according to law and evidence. The evidence makes out a clear case of aggravated murder; and the laws of God and man ordain capital punishment. The jury are conscientiously opposed to taking life; and therefore very conscientiously violate their oath, by deciding against law and evidence; and thus they multiply murders, which, in their turn, multiply perjuries. Do these men believe in a God, and in future rewards and punishments? If not, who shall set bounds to prevailing hypocrisy?

What can be thought of churches, where, for filthy lucre's sake, myriads of ministers and people of opposite principles and practices profess the same creed? An ecclesiastical body, putting the first match to a train which exploded 60,000 doctrinal hypocrites, spreads its shield over such practical hypocrites as swearers, liars and Sabbath-breakers, gamblers and drunkards. All this after a grand purgation and professed reformation. "If they do these things in a green tree, what shall be done in the dry?"

CHAPTER XIV.

Testimony and conduct of Texas in relation to Popery better than that of other countries.

POPERY is a name which ought not to frighten a Scotchman. He believes it to embody all that is meant by Antichristian apostacy, ignorance, and arrogance; cunning and hypocrisy; tyranny and cruelty; immorality, blasphemy, and idolatry. For the proof he is willing to appeal to Popish books of acknowledged authority, and to all authentic history, Popish and Protestant.*

How do Texas and the British empire, and the American states stand in relation to this evil? In their "unanimous declaration of independence," the Texans have stated against the Mexicans that "the whole nature of their government has been forcibly changed, without their consent, from a restricted federative republic, composed of sovereign states, to a consolidated central military despotism, in which every interest is disregarded, but that of the army and the PRIESTHOOD; both the eternal ENEMIES OF CIVIL LIBERTY, the ever ready MINIONS OF POWER, and the usual INSTRUMENTS OF TYRANTS."

* See Appendix No. 3, where this has been offered.

To a nation of Texans, not, probably, equal in number to the population of Boston or Baltimore, God gave deliverance from Santa Anna, the tool of Popish priests, backed by eight millions of Popish Mexicans. The British empire once experienced a similar deliverance, and her political and religious establishments are based upon that revolution, and she wishes to acknowledge the freedom of her Anglo Saxon blood in Texas. But in Daniel O'Connel she also has to face a Santa Anna, the tool of Irish priests, backed by millions of Irish Papists. Behold the lion creeping into his cage ; and, until lately, allowing this Popish agitator to keep the door ! Under such keeping we wonder not to see Irish magistrates removed, and their places filled with Papists : neither are we astonished at the bold attempt to wrest from the kirk of Scotland her chartered rights.

Some may not know that the commander in chief of the army of the United States publicly gave as a toast, "The health of the Pope, and prosperity to the Roman Catholic religion ;" that in the American states it is now a fashion to make Roman Catholics judges of our civil courts ; that the chief justice of the Supreme Court of the United States is an avowed Roman Catholic ; and that the administration which put him in had a correspondence with the Pope, which occasioned his modest Holli-

ness to refuse any interference in our politics! The published reply of course declined making any application for such interference, except for the purpose of reconciling contending brethren! Roman Catholic writers show that this is the regular way in which the Popish powers of Europe correspond with their dear supreme pastor, for the purpose aforesaid; and, as was intended in the present case, the Pope and his cardinals, and bishops, and priests, and people, all turn **DEMOCRATS** *pro hac vice*. But the "brethren" will not stay *reconciled*, but have turned out the Pope's dear son, and the probability is, that in a short time the Pope and all his followers will turn Whigs; and I am afraid that the Whigs are too ready to court them, as the Courier and Inquirer of New York is doing.

Texas is very small among the nations: but while they will stand to their *Declaration* on this subject of supreme interest to the cause of light and liberty, they have no superior on the face of the earth.

CHAPTER XV.

Far more show than reality in much of the Protestantism of the United States.

As this is the religion of the Bible, in opposition to the uninspired traditions of corrupt men, we are safe in considering it the religion of Christ, in opposition to that of his pretended vicar. To discover the theology and morality of Christianity, Protestantism says, "Go to the Bible:" and to the Bible it directs you, to ascertain the true government, discipline, and worship of the Christian church.

Christianity is the light of the world; and is the true source of its best literature, liberty, peace and prosperity. When the Christian church is in a sound state, it is a lamp placed upon a stand; it is the salt of the earth. Ten such men as it then contains would have saved the cities of the plain from a shower of fire and brimstone. Ten millions of pagans could not do so much, let their wealth be ever so great, or their outward behaviour ever so fair.

When Mr. Edward wrote against Texas in 1836, they had more than ten praying believers, united to Christ and to one another by invisible ties; for the Mexican Papists had not allowed them to have a visible Protestant church. Since the revolution they have a number of

congregations organized, and are beginning to erect buildings for worship. I heard a few preachers of several denominations, from England and the United States, all preaching the pure gospel, as far as my knowledge goes. The Presbytery of Brasos, lately constituted at Independence, is intended as a mother to the Calvinistic Presbyterian church in Texas. If, by the Spirit of God, they steadily adhere to their scriptural constitution, they will always treat the Scriptures as of paramount authority; and in doing so, whether few or many, they will be a blessing in the land. Their excellence or their value does not depend upon numbers or wealth, but upon the presence of God, and their maintenance of his word, in matters of doctrine and practice, government, discipline and worship. If they or the churches in the United States forsake the Lord and the provisions of his word, the salt has lost its savour; and if the light which is in them be darkness, how great is that darkness! There is no irreligion so great as that which is sanctified by a high profession of religion. The Christian is more safe in the society of the world than among such professors. A church is less injured by dissolution than by continuing under such management.

That the American churches have a consciousness of an approach to such a condition, would appear from the length to which they

have gone, in substituting people of the world for professors, in the offices and rights of the church. I once asked a truly eminent Presbyterian Doctor of Divinity, how he could account for the general substitution of the non-professing trustee for the scriptural and constitutional deacon. He said that the change was reluctantly made from the necessity of the case. He said that men of the world are often men of business, and liberality, and generosity; whereas, officers taken from among professors of religion often have souls so intolerably contracted, that a thousand of them would have room enough to rattle in a mustard seed! What a church that must be, of which this is a true description! and what pastors they must be, who can be easy and silent, and accessory to such degradation!

It was not denied, nor does any one dispute, that this remark applies as correctly to the scriptural elder as to the deacon; so that consistency requires that this officer also should be superseded, as has been the practice in some places, by the *Committee-man*.

But when we have disposed of elders and deacons, we are far from being done with contracted souls and rusty rattlers. Look at that preacher, of whom a mischievous wit too justly said, that it took seven of his sermons to convey one idea! - Being in the power of worldlings he was afraid to teach the doc-

trines of religion, he was afraid to reprove sin, he was almost afraid to tell his hearers that they had souls even as large as the thousandth part of a mustard-seed, lest the men of business, and liberality, and generosity should dock his salary. A witness lately told me that on a certain occasion one of them came, *half-slewed*, from the race-field, in a great hurry to meet the Board, and regulate the church. Yet the preacher had not a soul sufficiently enlarged by grace, to reprove gambling or drunkenness, because this would be accounted an imprudent personality, and the Presbytery and Synod might come down upon him for imprudence: and in this he resembles a thousand others; all of whom would have room enough to rattle in a mustard-seed. Consistency requires that these should be superseded by itinerants, lay-preachers, city-missionaries, and non-professing literary lecturers and political editors, who have souls large enough to reprove vice; while these “D—umb D—ogs” are pleasing themselves with the rattle of a D. D. and a black gown, and a choir and an organ, and a golden pulpit, and sofa pews. But these pews ought to be soft, because they are to accommodate non-professing pewholders, Jews and Gentiles, Papists and Liberalists, who are now, for the sake of consistency, called to the important duty of choosing church officers, and regulating church

matters, instead of the communicants, whose souls are unhappily in these days so small, and dry, and husky, that they are utterly unfit to discharge the functions of members, deacons, elders, or ministers. Thus to cleanse the sanctuary, the church must be turned out of doors, or bound hand and foot in its own house.

And this is called Protestantism, the religion of the Bible ; that precious Bible which proclaims liberty to the captive, and the opening of the prison doors to them that are bound ; that infallible charter of the church's rights, which declares every one a thief and a robber who does not come in through the door.

One of the blackest features of this evil is the reason which is given for such a subversion of a divine institution. It is because men of the world are “men of business, and liberality, and generosity :” or, to be plain, they are men of fortune, and able to make purchases and donations ; and they are men of influence and enterprise, who can draw forth the fortunes of others. Thus ecclesiastical rights, denied to poor Christians, are given to non-professors for their money ; contrary to the letter and spirit of the second chapter of James. Simon Magus would pass for a business man, liberal and generous ; yet Peter rejected money offered upon such degrading terms. Poor Peter ! What a rough Christian he was, like the old Scotch reformers ! But

he was a fisherman, and probably swam the streams and slept under the trees like a Texan hunter, until he was not fit to be an officer or a member of one of our Protestant churches. If he had taken Simon's money, and got himself a D. D. and a black gown, and proclaimed himself a Pope, he might have been a gentleman, and a man of fortune, and had many friends, which things are now "the chief end of man."

CHAPTER XVI.

The Antiechristian common law punishes a man for exposing corruption in the United States, whereas the constitution of Texas says that "In all prosecutions for libels the truth may be given in evidence." Thieves always object to a search.

THIS ragged pile of ponderous, multifarious, unrighteous, absurd, and contradictory decision, appears, like unwritten constitutions, and Popish traditions, a relic of evil days. I am sorry that Texas has lately adopted it. Before its adoption, however, she cast an anchor to windward against one of its prominent corruptions, and the only one which occasions me to introduce the subject. It is the rejection of evidence for the truth of words alleged to be slanderous. In public prosecutions for libel it rejects the truth when offered in justification. If iniquity has worn such a brazen front that

the words need no proof, but are palpably and notoriously true, then "the greater the truth the greater the libel;" says this venerated monument of ancient wisdom and justice!! According to this maxim the Bible is the greatest libel that was ever published ; Moses, and the prophets and apostles were the greatest slanderers that ever lived ; and the prosecutions and persecutions of Christ and all his faithful servants and martyrs, were according to sound law, and are good precedents for future decisions.

It is an Antichristian shield most used by those who most need it. When M'Gavin of Scotland wrote against the priests, they recovered damages, without allowing him to prove the truth of his statements. When a Pittsburgh editor made some statements intended to show that the propagation of Popery in schools was unaccountably calculated to divert the propagation of the race from its legitimate channel, he was taught that our Protestant country could not admit proof of Popish corruption. The priests endeavoured to teach a similar lesson to a Baltimore editor ; but found that laws were like cobwebs, to catch little flies and let big ones escape.

Pretended Protestants have found this Anti-christian muzzle for a faithful ministry convenient for their use also. Antipas was a pastor in the Brasos presbytery, not of Texas, but of

the United States. Mr. Weathercock, a New-school Presbyterian pastor, clinging to an Old-school presbytery, met Antipas in the street, and said, "Do you know that one of your communicants has several houses in this city, built and used for the accommodation of frail sisters of charity?" Antipas declared his ignorance; but said that if it were true, he would expect Mr. Weathercock to be a witness, or procure other witnesses. Antipas could see a composed satisfaction in the countenance and manner of Weathercock, as if it would not kill him to see Antipas and this patron of celibacy go to the bottom together. It was discovered that this gentleman was Mr. Cyclops, a non-professor, at first a friend to his pastor, but afterward compelled to forsake him, and join his enemies, on account of conscientious scruples against his imprudent and impolitic practice of preaching up all the ten commandments, whereas Cyclops thought, like the Papists, that nine were enough. In a way which we need not explain, he became a worthy member of the Board, to regulate the church. He and Mr. Dingdong, the "half-slewed" gentleman from the race-field, and Mr. Challenge, a twin brother, and their companions, were headed by General Santa Patria; all of them non-professors, with large souls, "men of business, liberality, and generosity." But Antipas was too contracted to

appreciate their worth, and one day told the presbytery that if the existence of the Cyclopean nunnery were disputed, there was testimony then in the house to prove it. It was not disputed, and the advice of counsel, and threats of the common law, hindered communicants from embodying it in a memorial.

On one occasion a lawyer urged Antipas to study the use of euphemisms. In return Antipas asked the lawyer how he would describe the character of General Santa Patria. The wary counsel answered, "Every one knows him to be a *severe lender of money*." A friend of the general one day described, with vehement eloquence, the overweening avarice, the utter heartlessness, the cold-blooded cruelty, and the unprincipled villainy of any one who follows the business of a *shaver*. At the close of his effusion he appeared to recollect the application which every one would make of his rhapsody; and he said rather hastily, "Now I wish you to understand that I am not talking about General Santa Patria."

Others, however, who feared God more than the common law, declared that "Among them [the trustees and their supporters meaning] are found, moreover, Universalists, Papists, swearers, liars, Sabbath-breakers, gamblers and drunkards." Professional counsel was employed (Antipas not objecting,) to prosecute before the presbytery, for these words,

and such others as they chose. According to the divine law, and the constitution of Texas, "in all prosecutions for libels, the truth may be given in evidence." The whole of the above sentence was established by testimony. The accuser himself did not deny that it was true. He only desired Antipas to be convicted of slander, according to the common law, which punishes a man for telling the truth. Among all the ecclesiastical judges who tried the case, there was only one whom I know to have taken this ground; and he was soon after very near being convicted of slander for telling the truth against the Antichristian abomination, with no more prudence than Antipas exhibited in telling the truth against the seven Presbyterian abominations.

Some may suppose that the church courts which were justly prominent in disowning sixty thousand Pelagian Congregationalists, would certainly take some steps for disowning Universalists, Papists, swearers, liars, Sabbath-breakers, gamblers and drunkards. But some of the offenders shrewdly hinted that such measures would empty the church; and a high presbyter expressed a great unwillingness to destroy a tribe in Israel! What a tribe!

In documents presented by them they had, upon the professed ground of their charter,*

* See Appendix, No. 2, for a Charter and By-Laws of another sort.

declared themselves members of the —— Presbyterian church. To this day they continue to be thus recognized. The priests would demand confession, contrition, penance, and a regular absolution: but none of these Popish proceedings have been observed by the presbytery. Permitting the true church to depart penniless, they have secured their property to their enemies, under their name, and the organ of the society lately reports them as in a flourishing condition.

Last night I heard a lecture representing the Jesuits as in a flourishing state. How could they be otherwise, since their Presbyterian proceedings in the Sandwich Islands?

Before they could arrive at this happy consummation they had to wake up some members of the presbytery which had not attended much for a long time. Among them was Weathercock, the New-school hanger-on; who, after his first vote for sanctifying the nunneries, against which he had given information as a nuisance, found that the casting vote of the moderator would do to finish the matter, and slipped out like a man that had seen a ghost. They are now sweetly sheltered under the wings of the presbytery and the common law, as if neither the light nor the lightning of heaven could reach them there; and can talk as sentimentally as their patrons, about the wick-

edness of Texas, in whose capital I preached against seven abominations, without any one supposing that it was imprudent or improper.

CHAPTER XVII.

The reason that the character of the United States sometimes appears superior to that of Texas is, that some of their churches, which form their character in part, hold too much the *Exoteric* and *Esoteric* policy of the Pagan philosophers and the Popish priests.

MUCH of a country's character depends upon its own policy concerning it. Great effects are produced by the testimony of the church, and its policy in testifying. It is hard for the best judge always to escape from the mental reservations and equivocations, the deceit and falsehood, in which men indulge under the cloak of religion. A late anonymous writer, professing to be a convert from the Popish priesthood, affirms that the *exoteric* and *esoteric* policy of the ancient Pagan philosophers is in full operation among the Roman Catholic priesthood. I should be glad if it had gone no farther. The *exoteric* of Paganism says that there are gods, and a future state of rewards and punishments; the *esoteric* denies both. The *exoteric* of Popery presents the celibacy and poverty of the priesthood:

the *esoteric* makes havoc in the virtue and property of the community.

Those who expose their hypocrisy in a faithful manner, and from a right motive, are humbly walking with those who rebuked the inconsistent Pharisees, for giving alms with one hand, and destroying widows' houses with the other. Those ministers who are utterly averse to bearing witness for God against flagrant immoralities, ought to retire from office with a D. D., for they are dumb dogs which cannot bark. And those who confine their rebukes to other countries and other churches may resemble dogs which are quiet while the burglar is in the house, and which are howling at the moon the rest of the night. They construct such a testimony as is not a *burden* like that of the ancient prophets. The burden of the faithful witness is increased by their neglect, and too often by that treacherous cruelty which is sometimes connected with cowardice. What think ye of a watchman on the walls of Jerusalem, who never winds his horn except for Samaria, and will sacrifice any brother watchman who will blow an alarm for the Holy City.

The Calvinistic Presbyterian church is, in a certain sense, my Jerusalem. In it I was ordained. One of its congregations unanimously called Antipas as their pastor. Before his acceptance they unanimously agreed to the most

rigid principles and practices contained in this publication, in our constitution, or in the Bible.* Soon afterward a prayerless, swearing Sabbath-breaker refused to repent or reform. During ten pastoral visits, conducted with affectionate importunity and prayer, he despised instruction and defied authority. He was then regularly accused, tried, and condemned.

Instead of appealing, he and the Board of Trustees took measures more efficient. They stopped the pastor's salary, precluded communicants from the pews, and filled them with creatures of their own choosing, so as to occasion the remark afterward to be true, that among them and their supporters are Universalists, Papists, swearers, liars, Sabbath-breakers, gamblers and drunkards. These carried every thing before them. About a year they kept the congregation from singing, because the spiritual authorities would not let a divine ordinance be conducted by a specimen of indecency and profanity, set up by them as a *Colonel Pluck*, to throw contempt on God and his house. At a congregational meeting, held in the church, I saw a trustee strike a deacon in the face, after which commencement they proceeded to beat and bloody and tear off the clothes of officers, members and friends of the church, who were but ill prepared for such a

* See Appendix, No. 4.

mode of electing trustees, and therefore gave them the ground.

Among the many exploits of valour performed on that occasion, permit me to record one or two. After Mr. Challenge, who struck the first blow, had beaten several, he stepped up to the pastor, who was standing in his own pew, and challenged him to a fist fight in the aisle of the church, forthwith. General Santa Patria, that "severe lender of money," was at the head of their forces, whom he called his *Donnybrook boys*. Four or five of his heroes were trying to draw and quarter one of the church's friends, and the General was seen firmly holding the right arm of the person thus assailed. A powerful exertion disengaged the arm, but left the coat sleeve as a trophy to some great warrior whose finger nails left an abrasion of the skin which the arm long retained.

Who this great warrior was has never yet been ascertained, as the General modestly declines the honour. When the affair was investigated before an alderman, a witness deposed that when he saw the General holding a man, while others were beating him, he seized him and asked him what he was doing. Said the General, "I am *saving* the man." "And what did you answer to this?" asked the Donnybrook lawyer. "I told him that he was a COWARDLY RASCAL;" said the witness. The

same subject was before the presbytery, and the same testimony given, the General being present. "If you had said that," observed the hero, "I would have beaten your brains out." "Oh, we are very brave before the presbytery!" observed Antipas.

This great man and his six official aids in saving the church by stripping and beating them, wrote and signed a letter to the presbytery, threatening Antipas with personal injury, if the presbytery did not remove him. Antipas, seeing that impunity for past violence was whetting their appetite for blood, wrote and signed another letter, by which he hoped to bring the whole dispute to a speedy termination, with but little expense, and upon the very plan proposed by the General and his staff. He proposed that General Santa Patria be the only one to inflict the personal injury; that Antipas be the only one to receive it; that they use none but nature's arms, as law, and argument, and justice are rejected; and that matters in dispute go to the party whose leader shall keep the field. Although these terms originated in the General's own movement, he never agreed to them, but only answered, months afterwards, by some hasty verbal expression, as vague as the one used to the witness about beating his brains out: and that too in the presence of the presbytery, and in violation of order, as before. Although some

of the presbytery appeared zealous to condemn and banish without hearing the intended victim, a divine hand kept them from succeeding.

The General was as unsuccessful in an effort in the civil department. Antipas was brought before an alderman under a charge of leading in a riot. He was happy to think that he was following his blessed Master, and the holy martyrs to the tribunal, and probably to prison and to death. God was his only witness, yet the alderman could not bind him over, merely for seeing his friends stript and beaten, and for refusing a challenge to an amateur fist-fight in a church. His escape from prison was not his own fault, for in such a cause he was willing to go: neither was it the fault of the witnesses; for they were still more willing to send him. But from their swearing before the civil and ecclesiastical tribunals, Antipas has learned much of the moral condition of this community, and much of the cause of that condition.

Some people seem surprised at the accumulation of frauds and falsehoods, perjuries and forgeries in the commercial and political world. It does seem strange, when we consider the great increase of churches in numbers and wealth and splendour; in societies and boards and doctors; and how flourishing they are reported to be. This is the *exoteric* of the mat-

ter. The *esoteric* is rottenness and dead men's bones.

The *exoteric* of a solemn ordination is, "Do you promise to be *zealous* and *faithful* in maintaining the *truths of the Gospel*, and the *purity* and peace of the church; whatever *persecution* or *opposition* may arise unto you on that account?" The *esoteric* is, "I cannot maintain the *truths of the gospel*, because that would give offence. I cannot maintain the *purity of the church*, because I should empty it of people, and they would empty it of a pastor; and how imprudent it is to get into scrapes, and be cast out of the society of one's clerical brethren!"

In a ministerial installation, FAITHFULNESS, FAITHFULNESS, resounds in seven solemn thunders, in the charges to the pastor and the people. This is the *exoteric*. The *esoteric* endeavours to break the neck of a pastor who will not break his vow; and it rewards an Iscariot band who threaten and rob him, and endeavour to swear him into prison.

When a jesuitical worldling, or a mere party drone, preaches a church to death, his departure by death or other removal must be noticed in dismissions, recommendations, eulogies and puffs, in records and religious papers. He is represented as an apostolical preacher, a Solomon and a saint. Readers who never knew him are amazed that the church or the

land can survive such a loss. This is the *exoteric*. The *esoteric* is, "Poor fellow, what a *goose* he was!" or, "Herod himself was not so great a *fox*."

Some years ago an eminent seminary was crying *Peace, peace*; the church is in no danger; except from such alarmists as the detestable Antipas. This is the *exoteric*. The *esoteric* is, If we had made a bold movement twenty years ago, the church might have been *saved*; but now it is *too late!!* Just after these public declarations of peace and safety, and these private groans of cowardly despair, the God of the Bible and the reformation brought up the church to the maintenance of Christian doctrine and order. This eminent seminary then chimed in with the General Assembly in disowning sixty thousand communicants; and in a public declaration that errors had been embraced which "affect the very *foundation* of the system of Gospel truth;" and which, if persisted in, must indefinitely promote "the most RADICAL and pestiferous heresies." This is the *exoterical*, to which they solemnly put their Doubly Dignified hands. What is the *esoterical*? We have safe possession of our Boards and seminaries and endowments; funds amounting to \$175,000 have been justly secured to us by the honourable Supreme Court; we will now set up a New School candidate for the chair of the General Assembly, and

show to the world that the church will not stand by the Old School Assembly of '37 in their RADICAL measures. This seminary is called eminent, because among the ecclesiastical "princes, the governors and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces," they have something like the standing of "an image of gold, whose height was three score cubits, and the breadth thereof six cubits." "Then an herald cried aloud," and keeps crying every year, "To you it is commanded, Oh people, nations, and languages, (Oh churches, presbyteries, and synods,) that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," whether Old School or New School, Radical or Latitudinarian, ye shall fall down and give due homage, in praise and in pence, to the most worthy seminary, or refuse, at the peril of a furnace, with the heat of which my thermometer is quite familiar. This is the *exoteric*. The *esoteric* is, that *seminary* has done us more harm than any other enemy!

The *exoteric* of Protestant Presbyterianism is, that the divine Redeemer is the Supreme and Infallible Head of the church; that his ministers and people are free, and that while they obey him, and obey their brethren *in the Lord*, they do well. The *esoteric* is, that an aspirant, great or small, worthy or unworthy,

useful or mischievous, succeeds in mounting the saddle, and surrounding himself with a mongrel corps of connexions and dependents, satellites and sycophants; all of whom forthwith become great men, ride over their more honest neighbours, and claim implicit obedience, in virtue of their wearing the epaulet of the autocrat. If any officer be found in the ecclesiastical gate, who will not bow to a usurper or his favourites in preference to Christ, then let a gallows be made of fifty cubits high, and let him be hanged thereon, even if it be without a full and fair hearing.

The church is *exoterically* the salt of the earth, and is full of pompous bustle in scattering itself throughout the earth. That body which professes the purest creed, which was prominent in a recent reformation, and which is built upon the hill of a powerful denomination, knowingly cherishes *esoterically*, Universalists and Papists, swearers, liars and Sabbath-breakers, gamblers and drunkards. Are these the salt of the earth? Would Texas be profited by the transfer of such a flourishing congregation? I solemnly declare that I know not such a nest in their republic, including their army and navy. It would be better for it to have Linnville burned again, or la Fite revived, than to be invaded by such a synagogue.

I had some suspicion of the true state of the case, when I set sail for that country.

Two things induced an humble longing, that, like Jonah, I might be thrown to the sharks. One was that I was myself a great sinner, and should rejoice to be delivered from evil, and received into the Redeemer's rest: another was, that I saw and knew by a fair and personal examination, such a sort and degree of corruption in that Jerusalem which I loved better than life, that like Elijah under the juniper tree, my soul was sick of life. Often have I thought of him, when in my solitary journey, I rested under a live-oak, and saw and admired these inferior glories of Elijah's God. That God knew that it was he who had graciously compelled me to be faithful with the loss of all things.

Since the writing of the last sentence here recorded, I have been faithfully warned, that nothing which a man says of immoralities, from the perpetration of which he has been a sufferer, can have any weight in the community; because all will believe the exposure to be the result of self-interest, or personal resentment. Out of respect to the quarter from which this argument came, I wish to meet it. I wish to tell the honest truth with respect to this suffering, as well as the use which is made of it. When on the ocean, I had an argument with a learned infidel, who, though personally friendly, politely endeavoured to trace all that I said for religion, to the preju-

dice of education among orthodox Presbyterians, and connexion with them. I told him sincerely, that my attachment to Calvinistic Presbyterianism was, by the grace of God, in despite of the considerations to which he referred it: that if he would sum up all the wrongs which I ever received from Jews, Pagans, and Papists, from Universalists, Unitarians, and infidels, they would not near equal the wrongs which I had suffered from orthodox Presbyterian ministers, elders, deacons, trustees, and pew-holders. When they have sometimes behaved with brutality, members of other denominations, even Jews and Catholics, have sometimes treated me with fraternal affection. Yet this did not in the least diminish my affection for the true system of religion, because it was from God, who never wronged me, but forgave my own sins, and saved me from the malice of others. If my connexion could move me to any thing, it would be to flatter them, as they flatter one another in their sins, or to forsake them, and flatter the world, as they do. This is the way to titles, popularity, and wealth. That man must be very much heated, who knows our affairs, and will deny that going with the current would, according to human calculation, have gained me as happy a portion as my neighbours. I early sat down and counted the cost of the course which I have taken. I have now fol-

lowed it long enough to know, what no man can know, who does not try it. My great ambition is to be a faithful servant of God and his church, and to take the consequences, like a good soldier, with faith and patience. I have endeavoured to declare the whole counsel of God, whether men would hear or forbear; and a man who will sacrifice every thing, and incur every danger for the sake of doing wrong, or doing right from a malicious motive, makes a bad bargain. As far as I know myself, I do not hate, but love sinners; and if I did not, I firmly believe that those unspeakable comforts with which God has filled my soul in adversity, would utterly vanish. For the sake of these comforts, I bless God for the afflictions. Although they have sickened my soul, yet it has been but for a moment, and a visit from the great Physician has made the pain productive of unutterable pleasure. I did not wish to see again the place where the deepest corruption was flagrantly cherished by church authorities: but since God has so ordered, and ordered me to testify against it, I am perfectly willing to go to prison and to the grave, in winter or summer, in his blessed service. In the light of God's countenance, I feel no more afraid of generals and D. D.'s, of fines and imprisonments, than I felt afraid of the Mexican Indians, or the wolves of Texas. Sometimes iniquity becomes so strong, that

nothing but blood will open men's eyes to its enormity. If, instead of being enriched by their money, I should die to do them good, they may then see whether I loved them.

As to the incompetency of testimony, when the witness has suffered wrong, I would ask, is Moses a good witness against Egypt, or against Israel? He suffered wrong from both. Is Jeremiah to be set down as interested, prejudiced, and incompetent to testify against gross public corruption, because it put him into a dungeon? Does David's persecution by the court and the army, disqualify him for testifying against Saul and Doeg? At such conclusions, even a devout Papist would cross himself and say,

*"Matthew, Mark, Luke and John,
Purtect the bed that we lie on."*

Were these four evangelists, and the other writers of the New Testament, unworthy witnesses, because they declared things which they knew, and from which they had suffered? The matters which I have stated, were publicly investigated, and engraven on the records of church courts, which had been foremost in discarding myriads of Pelagian Congregationalists, and who were as solemnly bound to deliver the church from Universalists and Papists, swearers, liars and Sabbath-breakers, gamblers and drunkards.

When in a darker age and dispensation, Benjamin transgressed at Gibeah, did the rest of the tribes patronise the offenders, and pronounce them in a flourishing condition? "All the people arose as one man" against them, not only to pronounce, but to execute the sentence of the law. The church courts have strangely declared them guilty, and treated them as meritorious, to the manifest encouragement of corruption.

"Now the sons of Eli were sons of Belial; they knew not the Lord." So say the church courts against these offenders. Eli said, "Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress." Yet in their impenitent, unreformed state, Eli continued them as officers in good standing, as has been done in the present case; and the Spirit of infallibility has decided, that in doing so, he honoured his wicked sons more than his Maker; who therefore told him, "Them that honour me, I will honour; and they that despise me, shall be lightly esteemed." "In that day, I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him, that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not."

The great secret was then, as it is now.

Eli and his sons had all good appetites; and God told them, that both the transgression and the neglect of discipline, were "to make yourselves fat with the chiefest of all the offerings of Israel, my people." If all these offerings had been withdrawn, until they performed their duty, they would probably have been more *conscientious*.

The purse of \$175,000, offered to the winner in the late race of reformation, gave an unwonted beauty to orthodoxy, and greatly increased the number and zeal of its advocates. Many who once spurned and persecuted Antipas as a disturber of the peace, now occupy the ground for which he suffered; and there is not one of them but what would come completely and immediately to the mark, for a moral, as well as a doctrinal reformation, if their trustees and pew-holders were to come to a unanimous determination, that every minister's salary should cease, until measures were adopted and executed, for delivering the church from the guilt and disgrace of fostering Universalists and Papists, swearers, liars and Sabbath-breakers, gamblers and drunkards. If a reward of a D. D. and a splendid dwelling, and a wealthy salary, were given to every minister in our connexion, who should succeed in delivering the deacon from the usurping trustee, and the communicant from the Simoniacal pew-holder, as they have already

delivered the elder from the committee-man, there would soon be a marvellous illumination of understandings and consciences on these subjects. Every authority from Scripture, every section of our Constitution, every word of Calvin's Institutes, and every argument and illustration from analogy, would be like a nail in a sure place. Instead of making passive obedience and non-resistance the cardinal graces, the land would teem with soldiers for the holy war. There would be an unaccountable conversion of every prudent Barnabas into a faithful Boanerges. Instead of being magnetized to sleep by the sapient stupor of dumb dogs, the country would be startled into life, by the horrific howling of a thousand wolves.

But the communicants must continue to be sold to the pew-holders, the deacons to the trustees, and humble Christians to the seven abominations, until a reformation shall be profitable to the clergy, or until the clergy, like their reformed fathers, shall graciously prefer the favour of God, and the spiritual prosperity of his church, to earthly tithes, titles, and temples.

When this spirit is wanting among the clergy, it will evaporate from the church, and the community corrupts, because the salt has lost its savour. Among human beings, whether Popish or Protestant, the want of real religion is made up by an endless increase of outward

show, and self-glorified liberality, which only nourish their pride, avarice, and ambition. To these amiable graces, they give the name of meekness, prudence, and charity; the latter of which is so lavished upon worldly, wicked men, that there is none to spare for a disinterested, faithful reprobate of iniquity, even when he confines himself to his own parochial limits. If, after the unworthy invasion of those limits, he find himself obliged to reprove clerical protectors of gross and indubitable corruption, it is not because he loves the work of rebuking these earthly supremes and infallibles, more than he loves the gibbet: but because the providence of God and their own act, have called him out of his beloved seclusion, to a public testimony for that God whom the sons of Eli have insulted, and for that church which they have knowingly corrupted. If this testimony may be accepted of God, his blessing will follow it, either in the repentance or the confusion of the guilty.

After Haman's disappointment, they ought not to calculate upon establishing their abused power by desertions, proscriptions, and endless calumnies. Condemning the innocent, and justifying the guilty, are both alike odious to God, and dangerous to men, and especially to ministers. They well know that God has long protected an obnoxious individual against these weapons, although they have been wielded

against him by ordained platoons. They know that in the earlier stages of the late reformation, he acted and suffered alone: yet his despised testimony against the intrusions of Pelagian Congregationalism, has been unexpectedly established even in his lifetime; and that too by persons who would be glad to obliterate all such acts and sufferings from the page of history. That was the glorious and worthy work of an Omnipotent Agent. He yet lives, and loves his own cause.

Some may feel very confident of my defeat, from the belief that I now stand alone, in asserting the purity of the church, and the rights and liberties of deacons and Christians, against the intrusions and usurpations of trustees and pew-holders, Universalists and Papists, swearers, liars and Sabbath-breakers, gamblers and drunkards. Let them trust, if they will trust, in generals and their hosts; let them trust in money made by distilling and rectifying, and retailing and *receiving*, and shaving!! My confidence is in the Lord of hosts, a tried friend, who has upheld me alike in the city and the desert. I know in whom I have trusted, and that wherever I live, or wherever I die, whether here or in Texas, on the ocean, or beyond it, God will give success to the good cause, and will measure with the line of destruction, the *exoteric* and *esoteric* policy of Pagans, Papists, and Pharisees.

Divine smiles of acceptance and encouragement, brighter than a Texan sun, fairer than a Texan moon, and blander than the breeze kissing their flowery prairies, assure me that my labour shall not be lost, nor my sufferings be in vain. If God should permit those who endeavoured to swear away my character, and imprison my person, to renew their assaults, and procure more liberal and successful witnesses, for the one or the other, I trust that they will find me, as they have hitherto found me, willing to face the brigades of my Master's foes, and willing, in the faith of his promises, to spend and be spent in his good cause, and in his sweet service; loving my enemies, and rejoicing in the good of his people, and in the hope of salvation to my helpless, guilty, unworthy soul, through the blood and righteousness and spirit of my divine Redeemer.

CHAPTER XVIII.

Texas under a great disadvantage, from a dearth of ecclesiastical titles of nobility, indispensable to liberty and religion: whereas literary clouds have long sprinkled the United States with D. D.'s, as liberally as that blessed man, Moses, scattered L. L.'s (lice and locusts) through the land of Egypt.

THE truly learned biographer of Dr. Rodgers, (Dr. Miller, now of Princeton,) asserts "the gradual depreciation of the value of honorary degrees in later times," both in Europe and America. "What a contrast," he exclaims, "between that state of public sentiment, and public habit, which permitted President *Dickinson*, President *Burr*, President *Edwards*, President *Davies*, the apostolic *Tennents*, Mr. *Whitefield*, and a long catalogue of similar men, to descend to their graves without a *Doctorate*; and that which now lavishes the title, on *juvenility*, on *ignorance*, and on *weakness*, with a frequency altogether unworthy of the dispensers of literary honour!"

When honorary statues were the rage, a man was once asked why there was none for him. "I would rather be asked why there is none, than why there is one for me," was his answer. Which is the most in need of a Doctorate, the apostolic Gilbert Tennent, William Tennent, George Whitefield, or the aforesaid Dr. Juvenility, Dr. Ignorance, and Dr. Weakness? Now, Dr. Witherspoon, in his Ecclesi-

astical Characteristics, says, "It is with charity in [such matters,] as with charity in supplying the wants of the necessitous; we do not give alms to the rich, but to the poor."

But to secure the full benefit of it, the title ought to be fully written out, and fairly translated, like the Scriptures, or the common people will be in perpetual perplexity about the meaning of D. D., as they are about the letters O. K. in party politics; and they may be as capricious in changing the meaning. At first, O. K. was General Jackson's seal of probation upon all that his successor did; and afterward, when that successor was removed from office, O. K. was turned wrong end foremost, and interpreted "*kicked out.*" As D. D. is given to many ecclesiastics who are wrong end foremost, that title also is subject to the same vicissitude, unless its meaning is fixed, like the Hebrew words, by punctuarian additions.

Those who know a clergyman to be irritable from disease, might mistake D. D. to mean a Dumpish Dyspeptic; those who know that he has resorted too much to brandy for a cure, might think that it meant a Dram Drinker. Knowing as well as the above quoted biographer, that juvenility, ignorance, weakness, duplicity, cowardice, and ambition, are their most prominent characteristics, others may be in danger of interpreting the D. D. as mean-

ing Diffuse Declaimer, Dismal Dreamer, Dull Disciple, Dizzy Dolt, Dastardly Drone, or Dare Devil, Double Dealer, or Dumb Dog; the latter of which is a scriptural title, exceedingly suitable to those who are for letting error die a natural death.

To all such, a D. D. may be of service, as a vote and an office in an Old-school Presbyterian Church, are of service to Universalists and Papists, swearers, liars and Sabbath-breakers, gamblers and drunkards.

If the gallows had its due, a D. D. might occasionally be found, which some might interpret **DUPPLICITER DAMNATUS**, or *doubly doomed*, to be excluded from the company of popes, priests and nuns in purgatory.

But most people prefer explaining a D. D. to mean **DULCE DONUM**, *a sweet bribe*, which, like the **REGIUM DONUM**, *the Bait of John Bull*, is intended to catch such gudgeons as may be gulled in that way. That there are many fish of this description in our ecclesiastical waters, is well known to the British Parliament, and the trustees of colleges; both of which *secular* establishments are excellently qualified to appreciate and reward such *clerical juvenility, ignorance and weakness*, as may stand in need of their *charity*. The *sweetness* of this *bribe*, is as evident as that of "wafers made with honey." This fact, together with its resemblance, in size and shape, to a couple of grains

of coriander seed, in connexion with the worship which has been paid to this sacred relic of the most remote antiquity—but the inference is too plain; a word to the wise is enough.

Some have asserted that this title is inconsistent with the spirit of Presbyterianism, the parity of the clergy. But it is questionable whether that parity could be preserved without it. Let any one look at it, and he will see, with half an eye, that D. D. upon Mr. Weathercock, like two panniers upon a Mexican ass, is the *beau ideal* of equality. It is the only way to equalize things which are otherwise incurably uneven.

Let us consider one of the contrasts furnished by the learned biographer of Dr. Rodgers. On the one hand, we will take President *Dickinson*, and on the other hand, some untitled son of a *Dickins*, who is remarkable for nothing but *juvenile*, *ignorance* and *weakness*, or pride, avarice and ambition. Without a D. D. to the latter, how can a parity exist? With this title to the weaker vessel, they balance as exactly as a bag of corn taken to mill in some countries, with the grain in one end, and a stone in the other. If upon trying the experiment, it should be found that the stone end is still too light, let D. D.'s be multiplied, as they were in the Council of Constance, where it took two hundred of them to balance two untitled men, John Huss and Jerome of

Prague, who were punished, *a la* common law, for telling the truth.

For the same crime, Martin Luther's D. D. was taken from him, by the authority which conferred it: and they never gave one to John Calvin; so that he, like Whitefield, was permitted to descend to his grave, to the tune of Roslin Castle, without a D. D. to serve as a head-stone and a foot-stone; the consequence of which is, that no one knows at this day where he was buried, except the Roman priests, who occasionally hear unearthly wailings and howlings arising from his ashes, almost as frightful as if he were a pope in purgatory.

As for Calvin's worthy disciple, John Knox, it is suspected either that he did not need it, or that he did not duly appreciate it, as he was notoriously a rough Christian, like the Apostle Peter. That semi-barbarism which he learned from Calvin, the democrat, he transmitted to his followers, who in the fifth chapter of "The Second Book of Discipline," made D. D. a designation of school-masters, whose business it was to teach divinity in the Bible and in the catechism, "without such application as the ministers use." But there is no account of the Doctors of that day trying to hinder ministers from making such application as was right in ministers.

When I look at the seventh sub-section of the ninth section of the first article of the Con-

stitution of the United States, I recognize the fruit of that Presbyterian democracy which Knox learned at Geneva. "No *title of nobility* shall be granted" at home, "or *title of any kind whatever*" received from abroad, by any "person holding any office of profit or trust under" this government. A duke might be without a dukedom, *Dux a non Ducendo*; his title might be a mere *Dulce Donum*: yet these revolutionary heroes could say, "*Timeo Danaos, et dona ferentes;*" and therefore prohibited the appearance of evil, as clergymen ought to do, and as they profess to do. But those who know how D. D.'s find their way to the offices and appointments of church courts, and to wealthy congregations, good or bad, and what it costs to oppose their titles, and how many opposers are bought up by these titles, like Irish patriots by British pensions, may consider this honour not an empty name, but like titles of nobility, intended to support the throne by surrounding it with aristocratical institutions. What else can move the same college to scatter its D. D.'s indiscriminately among the champions of two opposing parties, which differ as diametrically as Jansenists and Jesuits, Christians and Mahometans?

Instead of this liberal habit of spuing honours upon all sorts, whether they want them or not, Dr. Rodgers' biographer suggests "a dignified course of discrimination and reserve in bestow-

ing" them. This, however, is too much like the Eutopian vision of a well-regulated theatre, and will infer the usefulness of dukedoms among our statesmen, as well as of doctorates among ecclesiastics. What a contrast in the regard shown by statesmen to their political constitution, and by clergymen to their inspired constitution!! The ecclesiastical doctors and popes of our Saviour's day, were called Rabbi, Master, and Father; which last is equivalent to *papa* or *pope*. The Supreme Head of the Protestant church, when discussing the very topic now before us, lays down the law in such words as the following: "Be not ye called Rabbi; " Neither be ye called Masters:" " And call no man your Father (or Pope) upon the earth." Does this forbid a man to be a pope, more plainly than to be a doctor? And is either less plainly prohibited, than titles of nobility are in our political constitution?

But to my mind, the unlawfulness of this secular, literary intrusion into things spiritual, is hardly more evident, than its arrogance, inconsistency and absurdity, especially among Presbyterians. Mr. Gale, a young licentiate, requests ordination and installation from a Presbytery, which has a practical control over a college, the trustees of which are clever men in the departments of law, medicine, mechanics and commerce. Immediately after the ordi-

nation and installation, application is made to the trustees, by the minister's friend, for the granting of a doctorate to the new pastor, that he may be upon an equality with young Breeze, of the same village. After a refusal from the college, the friend has sufficient perseverance and influence to obtain an interlocutory hearing before the Presbytery, through whose influence he had failed. He very respectfully acknowledges his obligations for this interview, and affectionately requests an answer to a few honest questions, from an unpretending layman. We shall give the number of the questions, with the names of the parties.

1. *Friend.* Is not the ministerial office from Christ, the Head of the Church? *Presbytery.* Yea.

2. *Friend.* Is it not the most important, honourable, and responsible office on earth? *Presbytery.* Yea.

3. *Friend.* Is it lawful, in our day, to confer an office of such transcendent responsibility, gravity and elevation, upon men as young as Timothy? *Presbytery.* Yea.

4. *Friend.* Do not *profound knowledge* and *aptness to teach*, belong to the scriptural requisites of a *gospel minister*? *Presbytery.* Yea.

5. *Friend.* Is not a *Doctor of Divinity* a man of *profound knowledge* and *aptness to teach*, in matters of religion? *Presbytery.* Yea.

6. *Friend.* Does the *Doctorate* come from

Christ, the Head of the Church? *Presbytery.*
Nay: but from a literary institution.

7. *Friend.* Are the men who confer the *Doctorate*, ordained of God to that end, as gospel ministers are, to transmit their office to others? *Presbytery.* Nay: but they are secular men, not always possessing or professing religion or literature.

8. *Friend.* Should the church submit to such judges the qualifications of her gospel ministers, in relation to *profound knowledge* and *aptness to teach?* *Presbytery.* Nay: The less is blessed of the better.

9. *Friend.* Why are *Doctorates* conferred? *Presbytery.* To elevate the ministerial character, by offering an incentive to application and improvement.

10. *Friend.* Why are not Doctorates given to all gospel ministers alike? *Presbytery.* Because some, like your friend, Mr. Gale, are unworthy of it, through juvenility, ignorance, and weakness; and because the title is depreciated, by being multiplied, and indiscriminately conferred.

11. *Friend.* Does not your platform maintain the parity of the clergy? *Presbytery.* Yea.

12. *Friend.* Is it not an evil sign, to love to be called of men, Rabbi, Rabbi? *Presbytery.* Yea.

13. *Friend.* Gentlemen; your patience in hearing and answering my inquiries, will be

greatly enhanced, if you will have the goodness to correct any mistake which I may have made. In answer to my 4th and 5th questions, you admitted that a Doctor of Divinity should have profound *knowledge* and *aptness to teach*; and that a minister of the gospel should have nothing less.

In answer to my 1st, 6th, 7th and 8th questions, you admitted that the gospel ministry was from Christ, through the instrumentality of men appointed and qualified for that end; and that the Doctorate was not from Christ, nor through men appointed or qualified to judge of a man's knowledge or ability to *teach divinity*.

Under questions 10th and 5th, you pronounce my friend Gale *too ignorant* and *weak* for a *Doctorate*, which requires a man to have *profound knowledge* and *aptness to teach*; although you had just ordained him to the office of the gospel ministry, which, in question 4th, requires a man of *profound knowledge and aptness to teach*; and which, in question 2d, you pronounce the most important, honourable and responsible office on earth; and although you had lately been instrumental in the ordination and doctoration of the prudent, compromising, managing, courtly, wealthy, and highly connected young Breeze, who has not half the knowledge and ability of my upright and downright friend.

In questions 2d, 3d and 10th, you consider yourselves right in conferring upon my *young friend*, as Paul conferred upon Timothy, an office for *teaching divinity*, which is of divine authority, and of transcendent responsibility, gravity and importance, and yet you pronounce his *juvenile* unworthy of the earthly, unauthorized title of *Teacher of Divinity*, though conferred by unordained and incompetent judges of his teaching abilities, in matters of divinity.

Although in question 8th, you admit that the less is blessed of the greater, and that laymen cannot confer the scriptural office for *teaching divinity*, yet in questions 6th and 10th, the greater is blessed of the less, with an unscriptural title for *teaching divinity*, of which you say, some are unworthy, who, you say, are nevertheless worthy *teachers of divinity*, in the opinion of the only competent judges.

In question 11th, you profess to maintain the equality of all your ordained *teachers of divinity*; and yet in questions 9th and 10th, you are furnished by tradition, and not by scripture, with an extra-title of *teachers of divinity*, which is to distinguish, by the decision of incompetent judges, the high from the low, the worthy from the unworthy, the learned and able from the ignorant and weak; and which, as a precious prize, is to be set before clerical racers, to accelerate them in industry and im-

provement; or rather, according to question 12th, they who love, like young Breeze, to be called of men Rabbi, Rabbi, are excited by this offered prize, to pursue that course of prudent compromising, courtly management, and treacherous sycophancy, for which he was rewarded with a D. D., and to avoid that upright and downright course for which his superior is denied this title.

Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Did Moses think that the multiplication of prophets depreciated the title, when the Spirit went along with it? Yet after you have declared by the solemn imposition of hands, that you believe my friend to be formed of God for a *teacher of divinity*, you deny to him and others like him, your honorary and unwarranted title of *Teacher of Divinity*, because, like an article of merchandise, it is depreciated by multiplication, as in question 10th.

With one breath you complain, that you have a most lamentable scarcity of ordained *teachers of divinity*; and with the next, you complain of the lamentable increase of honorary *Teachers of Divinity*, because the value of your D. D., like that of the Samaritan Dove's Dung, in 2 Kings vi. 25, depends upon the surrounding scarcity. The text referred to will show, that during that famine, four cab loads

of D. D.'s were worth just as much as one Ass's Head; and down to our day, the lamentable multiplication of D. D.'s and Ass's Heads has been in such a ratio, that they continue to bear the same relative value. With gratitude for your indulgence, these things are humbly suggested to your acknowledged judgment and talents, piety and integrity.

The interlocutory closed, the Presbytery was called to order; and the following overture was moved and seconded, put and lost, viz.

Whereas ministerial parity is of the essence of Presbyterianism;

And whereas a virtual prelacy is the cornerstone of ministerial parity, as Governor M'Duffee would say;

And whereas the extensive and almost indiscriminate distribution of Doctorates has greatly depreciated their value as an aristocratical distinction, and as an incentive to improvement, and a recompense for it;

And whereas our Patrician clergy, with deference be it spoken, sometimes need a stimulus, and deserve a recompense, as well as our Plebeian clergy, as the Bishops of some churches are stimulated or rewarded with an Archbishopsric;

Therefore, Resolved, that when a Presbyterian Doctor has been so far stimulated, that the clerk of the market, or a board of physicians, shall pronounce him worth four cabs of

D. D.'s, he shall be entitled to the higher honorary degree of A. H., or rather C. A., *Caput Asini*, as the Vulgate has it, in 2 Kings vi. 25; a degree which Martin Luther, in his Table Talk, has given to some of the Fathers.

CHAPTER XIX.

Texas under a great disadvantage, ever since that savage battle of San Jacinto, from a dearth of gold and gowns; holy vestments and holy water; the revolution having driven these beauties of holiness over the Rio Grande: whereas England, and the United States, and Mexico, are favoured with a great *revival* of these comforts, in Oxford, and Princeton, and Saltillo.

If any should be at a loss to account for my unwonted zeal in favour of titles and habits, I would merely whisper in their ear, what ordained lips whispered in mine, the other day, that many big bulls of our bashan will conscientiously oppose any cause which I may espouse. Consequently, the only way in which I can profit these brothers of charity, is to take them by the wrong end, as the Irishman did the pig.

The resolution of the Presbytery of New Brunswick, on the subject of gowns, reads as follows:

“Resolved, That this Presbytery consider it *becoming* and *proper*, that ministers of the gospel, in the exercise of their public offices, should

revive the practice of wearing *the gown*; and that it be *recommended* to the members of this body, when they deem it expedient, to act in conformity with this suggestion."

In a few days, the Ledger published the following paragraph:

"*Gowns.*—We are informed that the Presbytery of New Brunswick, which met last week, recommended their brethren in that clergy, to adopt the Episcopal *habit* of wearing gowns in the pulpit."

This occasioned him soon after to receive and publish the following communication:

"For the Public Ledger. Messrs. Editors—The Ledger is for once mistaken, in calling the wearing of gowns in the pulpit an *Episcopal* habit, as if it were peculiar to the Episcopalian Church. The clergy of the *Church of Scotland*, of the *Reformed Churches on the continent* of Europe, and indeed very many of the Dissenters in *England* wear the gown. The engraved portraits of many of the sturdiest non-conformists come down to us in all the solemn pomp of gown and bands and *wig* or *small cap*. The stiff quarrel in England under *Elizabeth*, was not about wearing of gowns, (in which the *reformed clergy seemed to be agreed,*) but the *change of vestments—white to black*.—The Presbytery of New Brunswick are only *returning* to the custom of their own Church in former times. L. S. C."

Who L. S. C. is, we cannot tell; but, from the character of his communication, we infer that he is, or will be, or ought to be a D. D.; as he is evidently a great historian, and an efficient advocate of proper clerical manners and *habits*; and is fond of giving a seasonable shove to the aforesaid revival. From him and the presbytery and the seminary united, we may gather that *the gown* is a vestment, white or black—that it is, or ought to be, accompanied with a *wig*, or *cap* and *bands*—that this dress belongs not to Episcopacy, but to the reformation; as the habits were adopted and used by all the reformers, on the continent, in England, and in Scotland—that a return to this “solemn pomp,” is a revival of reformation principles and practices, something more important than a revival of true Protestantism, and of Calvinistic Presbyterianism, in doctrine, order, and morality.

As I desire to do all things decently and in order, I feel slightly aggrieved by the high authorities quoted above, for leaving so important a matter as the cut, colour, and material of the garment in such obscurity. In a glorious *revival*, presbyters, doctors of divinity, and theological professors, should remember the responsibility which they incur, if for the want of proper instruction, poor ministers should get a white silk instead of black; or a black linen instead of white, or a Joseph's coat

of many colours, or John the Baptist's camel's hair, or something like the Apostle Peter's fishing-coat, or a hunting-shirt of Paul's tent-making fabric.

The only scratch of information which has assailed the public cranium on this subject, is from the pen of L. S. C. above; where he asserts that on the part of the reformers, the whole quarrel in the time of Queen Elizabeth, was about "the change of vestments—white to black." As I have not seen nor heard of any thing in opposition to this from head-quarters, and as the alledged old way is the one to be revived, I take it for granted, than an outside linen, as white, and of course as clean as that which our first-rate butchers wear, is to be worn in the pulpit, as a thing "*becoming and proper*." The recommendation of the gown was accompanied by the ordination of a missionary to Africa. The information therefore of L. S. C., that *the gown* is not black, like the Africans, but white, like Elizabeth's gown, may be of some use in these times.

The fact, however, that Elizabeth's white gowns and caps fitted all the reformers of her day, is hardly consistent with the testimony of many of her suffering clergy, who, in the year 1566, declared "that the surplice, or *white* linen garment, came from the Egyptians into the Jewish church; and that Pope Sylvester, about the year 320, was the first that appointed

the sacrament to be administered in a *white* linen garment; giving this reason for it, because the body of Christ was buried in a white linen cloth." This might leave room for other habits; but the same clergymen proceed to declare, that "*all these garments* had been abused to idolatry, sorcery, and all kinds of conjurations; for (say they) the popish priests can perform none of their pretended consecrations of holy water, transubstantiation of the body of Christ, conjurations of the devil out of places or persons possessed, without a surplice, or an *albe*, or some hallowed stole."

To preserve the credit of our friends, it is necessary to dispose of this declaration as well as we can. Otherwise, it is like a *norther*, sweeping through a Texan tent. It scatters "*all these garments*," white, black and grizzled, ring-streaked, spotted and speckled, gowns, bands and wigs. Perhaps, as these witnesses suffered from the gown-mongers, they ought hardly to be believed.

They state, "that neither the prophets in the Old Testament, nor the apostles in the New, were distinguished by their garments;" "that *a distinction of garments* (white or black) in the Christian church, did not generally obtain, till long after the rising of Antichrist; for the whole clergy of Ravenna, writing to the Emperor Carolus Calvus, in the year of our Lord 876, say, '*We are distinguished from the*

laity, not by our clothes, but by our doctrines; not by our habits, but our conversation.'"

When Fox, the martyrologist, refused to wear the apparel, they let him escape, but punished many of their best ministers for the same refusal. In their written apology, they show that, distinguishing themselves by the badges of idolatry, is contrary to the Scriptures and the Fathers, among whom they quote Tertullian "*de Corona Militis;*" where he says, "If it be a matter of infidelity to sit at the idol's feasts, what is it to be seen in the *habit* or *apparel of the idol?*" With due deference to this hornet of a Father, I would observe, that he has some things nearly as bad as "*the soldier's crown,*" or Elizabeth's gown.

But some of Elizabeth's reformers, in a letter to Zurich, observe "that the ancient Fathers had their habits, but not peculiar to bishops, nor distinct from the laity." They state, that "the Papists glory in this, that these habits were brought in by them, for which they vouch Otho's constitutions and the Roman Pontifical."

In the time of King Edward VI., the clergy were "so poor, that they could scarce afford to buy themselves decent clothes." In that reign, a Council of Bishops and Archbishops, declared concerning these habits, that "at best they were but inventions of popery, and ought to be destroyed with that idolatrous

religion." When they became richer, they *revived* the things which they had destroyed; and now are they *reviving* on, with their candles and crosses; and we are trying to *revive* after them, until we shall all be as much *revived* as Oxford, or Babylon the Great.

In Elizabeth's struggle to put her gowns upon all the clergy, the Bishop of Durham prayed the Earl of Leicester "to consider how all reformed countries had cast away popish apparel, with the pope." He calls it "the defiled robe of Antichrist;" and says, "since we have forsaken popery as wicked, I do not see how their apparel can *become* saints and professors of the gospel." In opposition to him, our Presbytery has said that it can *become* saints and professors. Doctors will differ! Bishop Pilkinton observes, that "the Papists blew the coals;" would it not be well to examine who are handling the bellows of our *revival*? But he says that "the blame of all was cast upon the Bishops." He thought this unjust; and Bishop Grindal calls "God to witness, that it did not lie at their door that the habits were not *quite taken away*." Thus the Bishops declare their opposition to the gown, because it was the apparel of popish idolatry, as the *corona militis* and *vestis peregrina* were badges of pagan idolatry.

That it was used at all among them, is attributable chiefly to the stern inflexibility of

Elizabeth; and that, if we believe L. S. C. from a regard to Presbyterian parity. To maintain in a *becoming and proper* manner, the equipoise of society, she required, that as she wore the breeches the men should wear the gowns. And when juvenility, ignorance and weakness are in the balance, against experience, wisdom and strength, how can parity be restored in so *becoming and proper* a manner as by throwing into the lighter scale a lot of *revived* gowns and wigs, candles and crosses, with a pot of holy water?

But the Presbyterian divines of Zurich wrote to Elizabeth's victims that the habits "carry an appearance of the mass, and are merely remainders of Popery;" "and approve of the zeal of those divines who wish to have the house of God purged from *all the dregs of Popery.*" Beza, and seventeen of his Presbyterian brethren of the Genevese clergy say, "As for the Popish habits, those men that are authors of their being imposed, do deserve most evil of the church, and shall verily answer it at the dreadful bar of Christ's judgment." Some of the London divines forsook the habits as "idolatrous geare," and adopted "a book and order of preaching, administration of the sacraments, and discipline, that the great Mr. Calvin had approved of, and which was free from the superstitions of the English service."

With characteristic plainness the Presbyterian clergy of Scotland wrote to their suffering brethren in England, as follows; "If surplice, corner cap and tippet have been badges of idolatry, what have the preachers of Christian liberty, and the open rebukers of all superstition, to do with the *dregs of the Romish beast?*" That was a memorable liberty taken by Andrew Melville, when under trial, he took hold of the lawn sleeves of his lordly Prelatical judge, calling them *Romish rags*.

But the day has now come when the great and powerful, the learned and titled descendants of these faithful witnesses think it *becoming and proper to revive* these *dregs*, and patch up these *rags*; and there are some indications that they esteem a revival of this "*solemn pomp*" more important than a revival of the doctrine, order and morality of Calvinistic Presbyterianism, and Protestant Christianity.

The revival of the gown has the honour of beginning in our great Theological Seminary, where, under God, we desire to see a beginning of all good things connected with religion and the church. When Presbyterial officers were giving way to committee-men; and Presbyterial courts were broken by squadrons mustered on the ground of elective affinity; who proposed a revival of Presbyterianism, and a return to constitutional ground? The policy and the Periodical of Princeton pro-

posed a surrender to the enemy, by changing the constitution, and reorganizing the whole church upon their plan. This *policy* was rebuked by "*Honesty*," who had heard that one professor had written the article, and that the others differed from him; although silence would make them sharers in his responsibility. They were not satisfied with a silent responsibility; but came out and signed their names to a public adhesion.

It is true, that after all the contempt which they endeavoured to lavish upon their reprobate, the God of Honesty compelled them at last to return to the constitutional ground which they had gloried in forsaking. But no compulsion is necessary in a revival of the gown; which appears, therefore, the more important revival. I have heard that the professor who advocated this measure differed from one or more of his brethren. Experience, however, has reminded me of the motto, "My country, right or wrong." Doubtless, they will stick together.

A magnanimity above this adorns many a man, ancient and modern, who makes no profession of Calvinism, Protestantism, or Christianity. Because a party policy was dishonest, it was rejected by Aristides and his pagan adherents. It was General la Fayette's lofty elevation above selfish, proud, ambitious, party views, which made him a tenant of a

prison instead of a throne. Who now stands the highest, he or Napoleon?

We have some ecclesiastical magnates, who, like the great ones of Pagan and Papal Rome, float in a medium of such polite and learned nebulosity, that with them a man who perseveringly prefers pure principle to popularity, self, and party, must be the slave of an insane superstition, a reckless imprudence, or an incurable obstinacy; and must, in either case, be treated as a pestilent fellow, whose touch is contagion.

Some of the best friends that I have on earth are men of D. D.—s, and black gowns. Shall I forget the great and glorious Eternal, to flatter a beloved fellow-worm? If my freedom and faithfulness should alienate them all, and make me as solitary and desolate as in the wilds of Texas, there can the presence of God make me safer and happier far, than in the cowardly enjoyment of all earthly friendship, and all human praise.

It is the unjust steward, who, for his own profit, favours his Master's debtors at his Master's expense. If I understand a minister's duty, he is a witness for God, and is bound to stand by the Gospel, whether men will punish or reward, praise or blame. Duty has often required me warmly to oppose those whom I should have been delighted to please: and yet my opposition has been attributed to personal

hostility or ambition; and a Cisatlantic Seminary has encouraged the surmise, of which even Pelagian Congregationalists acquitted me.

If during a life of what others call suffering, this heart has experienced Gospel blessings, then I can witness that those blessings unutterably excel in value the treasures of the mine and mountain, the forest, field and flood. In the present enjoyment of Gospel truth, the soul is lifted above the finger of scorn, the sneer of derision, the tongue of slander, the hand of persecution, and the gloom of the grave. Death in any shape, or in a thousand shapes, shall be welcome in such a cause, and with such help.

While I witness for the God of grace that this is the experience of my heart, my enemies can witness that this has been the language of every ministerial act, without regard to friend or foe, personal prejudice or prepossession.

That great and pious professors of theology have greater attainments in knowledge and experience no one pretends to deny. But why did they oppose and retard the late reformation, until they saw that the church was hanging over a precipice? They saw that they must take the dreadful leap with it; and not until then did they yield a reluctant consent to its deliverance. Not so with the gown revival. This was an enterprise worthy of their steel.

If I were to oppose the proper means of returning to Gospel truth, and then urge a return to the *gown*, the superior importance of the latter would be my reason.

The seminary knows that the order of deacons is Scriptural and Presbyterian, and that for a long time it has been practically abolished, to give room to the world. With all their truly distinguished talents and opportunities, has the zeal of God's house consumed them? As far as I know, this enviable consumption, *quoad hoc*, they and their partizans have left exclusively to an individual, unaided, unpitied by them. Although I am not acquainted with any Presbyterial act of theirs, recommending the *revival* of an exploded office in God's house, as *becoming and proper*, yet there is such an act in favour of *the gown*; which, therefore, is the more important matter.

When, after a long absence, Nehemiah returned to Jerusalem, it grieved him *sore* to hear of "the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God." Nehemiah thought it *becoming and proper* to *revive* the old order and morality of the house. He therefore "cast forth all the household stuff of Tobiah out of the chamber." Suppose that by a public visitation of the house, and a judicial investigation of its concerns, it had been proved and decided, that there were seven chambers, occu-

pied by Universalists and Papists, swearers, liars and Sabbath-breakers, gamblers and drunkards. Suppose that Eliashib had recognized them as members and officers in the house, and solemnly declared the house to be in a flourishing condition. Would Nehemiah have said Amen? Would he have been silent? Would he have substituted the solemn pomp of gowns and wigs, for a revival of Scriptural order and morality? His conduct showed that he esteemed the latter the more important. If Princeton appear to think otherwise, perhaps the reason is that their absence from Jerusalem has been longer than that of the Tirshatha.

When Lord Clarendon advocated gowns and their accompaniments, in preference to the doctrine, order and morality of Scriptural Protestantism and Calvinistic Presbyterianism, he had the semblance of consistency, because he believed that the decorations of ministers and churches constituted "*the beauty of holiness!*" Then the church of Rome may well be called *Most Holy*, and her golden ornaments *most beautiful*; and Achan, the typical Antichrist should be canonized as a martyr, for his attachment to the beauty of holiness, in the Babylonish garment, and the golden wedge.

These are two sanctified beauties which have a wonderful affinity for each other. In

the second chapter of the Apostle James, we find “a man with a *gold ring* in *goodly apparel.*” He was a beautiful saint; and the church, being in a revived and flourishing condition, said to him, “Sit thou here in a good place.” But there came in also “a poor man in vile raiment;” and they said to him, “Sit here under my footstool.” Being destitute of the *beauty of holiness*, he was treated as a revolting reprobate.

In the scarcity of golden wedges, under Edward, the dignitaries condemned the Babylonish gown: but the gold and the gowns revived together, in after days; and ever since Achan and Antichrist united them, it has been hard to put them asunder.

It has even been suggested that the interests of piety might be promoted, and incentives to ministerial excellence increased, if the possession of a handsome gown and a good salary might entitle the incumbent to the honorary degree of G. G., except for the danger that some of the readers of Walter Scott might think, from their knowledge of the preacher, that his title meant *Goose Gibby* or *Gown Granny.*

The Jews, the first members of the Christian church, were strongly prejudiced in favour of their splendid, costly, burdensome ritual. The Pagans, who filled up the ranks were as strongly prejudiced in favour of the becoming, sig-

nificant, instructive pomp of their mystery of iniquity, which had already begun to revive the church in Paul's day. Antichrist, in his maturity, united the desires and prejudices of both, in preferring *forms* to *faith*, and *habits* to *holiness*. Should this be countenanced in whole or in part, by the ministers of that Christ, who condemned Paganism, fulfilled and abolished Judaism, and left a religion so spiritual? On account of its unparalleled simplicity, his followers were tempted in their folly, to escape the cross, by the endless *revival* of decorations, pomps and forms, which had been exploded by the Master's order.



APPENDIX.

No. 1.

Proposed Charter of the Galveston University, in the Republic of Texas.

1. Whereas, wisdom is necessary to true prosperity, and nations are destroyed for lack of knowledge:

2. And whereas, education is, under Providence, an important means of preparing the young to succeed their seniors in the burdens and responsibilities of society:

3. And whereas, the boasted advantages enjoyed since the reformation, over the dark ages which preceded it, are in some measure owing, under Providence, to the liberal diffusion of useful knowledge:

4. And whereas, a wise and powerful, just and merciful God has lately removed from the neck of our beloved country, a grievous yoke of ignorance and tyranny, and thus bound her citizens to use generous and diligent efforts for the dissemination of light:

5. And whereas, by a respectful petition of a competent number of persons of established reputation for philanthropy and patri-

otism, integrity, ability and humanity, it appears that the institution of a University in the county of Galveston, for the instruction of the young in all branches of useful learning, is likely to promote the real welfare of this Republic:

6. And whereas, the honourable Congress of Texas have already made some appropriations for Literary establishments in the form of Primary Schools, Academies and Colleges, and may give farther encouragement to extraordinary exertions for promoting the literature of Texas: therefore,

7. Be it enacted by the Senate and House of Representatives of the Republic of Texas in Congress assembled, That there be erected, and hereby is erected and established, with the permission of Heaven, in the county of Galveston in this Republic, a University for the education of youth in all those branches of learning which may, with the Divine blessing, exalt and perpetuate the prosperity of the country, by maintaining those sacred principles of truth and morality, light, liberty and order, which were suppressed in the dark ages, and revived under better auspices.

8. Be it further enacted, That the said University shall be under the management, direction and government of a number of Trustees, not exceeding forty, or a quorum or

Board thereof, not less than seven; vacancies to be filled by the Board.

9. Be it further enacted, That the first Trustees of the said University shall be the following persons, viz: M. B. Lamar, David G. Burnet, Levi Jones, Mosley Baker, C. M. Gahagan, E. L. Holmes, A. Turner, Anson Jones, A. B. Shelby, W. H. Jack, Samuel Houston, Willis Roberts, J. P. Henderson, A. H. Philips, S. P. Andrews, A. A. M. Jackson, Wm. Y. Allen, B. C. Franklin, Jas. F. Perry, Jas. Love, M. L. Smith, A. J. Yates, C. Van Ness, John McCullough, John Hemphill, John B. Jones, Alex. Sommerville, Abner S. Lipscomb, H. Stuart, Jno. Menifee, J. S. Sydnor, Francis Moore, J. P. Coyt, A. S. Johnson.

10. Be it further enacted, That the President of the University shall be *ex officio* President of the Board of Trustees, and the Professors of the several Colleges shall be *ex officio* members of the Board. Seven Trustees shall constitute a quorum to do business; *provided* always, that there shall be a majority of said Board present at such meeting, who are not Professors, and in questions relating to the fiscal affairs of the institution, the Professors shall be precluded from voting.

11. Whereas, the citizens of Galveston having been disappointed in their original intention and hope of applying for a Charter to the Congress of 1839-40, considering the

wants of the public as demanding immediate action, and having on that account elected a Board of Trustees, which proceeded to the appointment of a President, Secretary and Treasurer, and commenced and carried on the business of the institution, upon the principles of the present instrument, in the hopes of its receiving the sanction of Congress as soon as possible.

12. Therefore, be it enacted, That the said organization, elections, appointments and proceedings being consistent with the constitution and laws of the republic, and with this instrument, and calculated for the promotion of the great interests of the country, be and they hereby are ratified and confirmed.

13. Be it further enacted, That any orderly change which has taken place in the original Board be confirmed.

14. Be it further enacted, That they be allowed to meet on their own adjournments, and if a quorum be wanting, that those who are present may adjourn in the prospect of obtaining a quorum.

15. Be it further enacted, That they shall appoint stated times for regular, annual or semi-annual meetings.

16. Be it further enacted, That the President be authorized, and in possible circumstances, bound with due notice, to call extraordinary meetings.

17. Be it further enacted, That the said Trustees shall, in their corporate capacity, be liable for all the contracts, acts and liabilities of those who have heretofore acted as Trustees of said institution.

18. Be it further enacted, That this institution shall be entitled, The Galveston University; by which name, style and title it shall become and be a corporation or body politic in law and in fact, to have continuance by the name, style and title aforesaid.

19. Be it further enacted, That it shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall deem proper, and the same to break, alter and renew at their pleasure.

20. Be it further enacted, That by the name, style and title aforesaid, it shall be capable to sue and be sued, plead and be impleaded, in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever, and all and every matter and thing therein to do, in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this commonwealth, may or can do.

21. Be it further enacted, That the said institution and their successors, by the name, style and title aforesaid, shall be able and ca-

pable in law, according to the terms and conditions of this instrument, to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and hereditaments, and any sum or sums of money, and manner and portions of goods and chattels granted or bequeathed to the said University or any of its departments, to be employed and disposed of according to the objects, articles and conditions of the donors, any misnomer or mistake notwithstanding.

22. Be it further enacted, That the said Board and faculties shall be authorized and empowered to make rules, by-laws and ordinances suitable to their several departments, and to do every thing needful for the good government and support of the affairs of the corporation, and its branches; provided always, that the said by-laws, rules and ordinances, or any of them, be not repugnant to the constitution and laws of this Republic, or to this instrument.

23. Be it further enacted, that the Board of Trustees of said University shall have power to establish and conduct primary schools and academies for the education of both sexes, and shall receive from the general fund appropriated by Congress for the support of common schools, an equal portion of said funds with other schools throughout the Republic.

24. Be it further enacted, That to advance

from the commencement of this undertaking to its completion, as Providence may afford means and opportunities, the corporation shall need no other enactment than the present charter.

25. Be it further enacted, That to the care and administration of the said corporation shall be committed the appropriations made by Congress for the establishment of a College in the county of Galveston, and to encourage and aid them in the completion of the contemplated organization, Congress does hereby grant,

[See late laws of Congress, sec. 4th, page 121.]

26. Be it further enacted, That the respective sums due and payable to the Government on account of grants, surveys, returns and records for the benefit of the said institution are hereby remitted and donated to the same, and the lands, buildings and other property belonging to it are hereby declared to be free from any kind of public tax.

27. Be it further enacted, That every Trustee elected or appointed by the provisions of this act, shall, before entering on the duties assigned him as trustee, take and subscribe the following oath before some judge or justice of the peace, "I do solemnly swear (or affirm) that I will faithfully discharge the duties as-

signed me as Trustee, to the best of my skill and abilities, without partiality or affection.

28. Be it further enacted, That they shall take effectual care that students of all denominations receive fair, generous, and impartial treatment, and that means be used to examine and promote the attainments for which the institution is established; and they shall have power to confer the degrees of Bachelor of Arts, Master of Arts, Doctor of Medicine and Doctor of Laws.

No. 2

Charter and By-laws of a Church, according to the Bible, the Presbyterian Constitution, and Calvin's Institutes.

CHARTER.

*To all to whom these presents may come,
Greeting:*

Know ye that we, whose names are hereunto subscribed, desiring to promote the glory of God, the salvation of ourselves and relatives, and the best interests of our country and our race; and being members of a Presbyterian church, in connexion with, and in subordination to the Presbytery of the Synod of and the General Assembly of under the name of the Church and also

being citizens of this Commonwealth, and desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law, have agreed to take advantage of the provisions of the act of
in such case made and provided, and in pursuance of the provisions of that act, have agreed on the following articles.

ARTICLE I.

This Corporation shall be entitled, the ^{Item 1.} Church, by which name, style and title it shall become and be a Corporation or body politic in law and in fact, to have continuance by the name, style and title aforesaid,.....*and* ^{Item 2.} shall have full power and authority to make, have and use one common seal, with such device and inscription as they shall deem proper, and the same to break, alter, and renew at their pleasure;.....*and by the name, style* and title aforesaid, ^{Item 3.} shall be capable to sue and be sued, plead and be impleaded, in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas, causes, matters and demands, whatsoever, and all and every matter and thing therein, to do in as full and effectual a manner as any other person or persons, bodies politic and corporate, within this

- Item 4.** Commonwealth may or can do ;.....*and shall be authorized* and empowered to make rules, by-laws, and ordinances; and to do every thing needful for the good government and support of the affairs of the said Corporation: Provided, always, the said by-laws, rules and ordinances, or any of them, be not repugnant to the constitution and laws of the United States, to the constitution and laws of
- Item 5.** this Commonwealth,.....*to the constitution* of the Presbyterian Church in the United States of America, or to this instrument:
- Item 6.***and the said church* and their successors, by the name, style and title aforesaid, shall be able and capable in law, according to the terms and conditions of this instrument, to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and hereditaments, and any sum or sums of money, and manner and portions of goods and chattels, bequeathed to the said church, to be employed and disposed of according to the objects, articles and conditions of this instrument, articles and by-laws of the said church or the will or intention of the donors: Provided, always, that the clear yearly value or income of the messuages, houses, lands, tenements, rents, annuities, or other hereditaments,

and real estate of the said church, and the interest of money, by the said church lent,.....shall not exceed the sum of two Item 7. thousand dollars.

ARTICLE II.

The system of religion maintained by Item 1 this corporation shall, according to the obvious tenor of its standards, be Calvinistic Presbyterianism, and its officers and government shall strictly conform to the Constitution of the Presbyterian church in the *The Corporation* Item 2. shall have the power of making rules, by-laws and ordinances: but the exercise of that power shall be vested in the Session of the Church, to be composed of the pastor and ruling elders.....*Also the* Item 3. *power* of affixing the corporate seal, and doing every corporate act, shall be vested in that body : Provided, always, that such rules, by-laws and ordinances shall not be inconsistent with the constitution and laws of the United States, or the State of *or with the principles and government* of the Presbyterian Church in the *The care* Item 5. *of the temporalities* of said corporation shall be confided in a Board of Deacons, whose power over such temporalities

shall not extend farther than a superintendance and stewardship of the same, and the execution of the directions of the Church Session, in regard thereunto.....

Item 6. *The number of ruling Elders and Deacons, shall be left discretionary, as it is in their ecclesiastical constitution, and*

Item 7.*their election and ordination and continuance in office shall be regulated by the form of Government of the Presbyterian Church in the* and

also the calling, ordination, installation, and continuance in office of the Pastor: but some of those points which are alleged to be obscure in that form of govern-

Item 8. *ment, are thus regulated; viz.....every member of the church, male or female, in full communion, and no other, shall be entitled to vote for the officers of the*

Item 9. *church.....The voting shall be by the raising of the right hand, and the time of the election shall be fixed by the Church Session, and announced for two successive*

Item 10 *sabbaths from the pulpit.....The elections shall be held at the house of worship occupied by the church.*

ARTICLE III.

Item 1. *The terms upon which individuals shall be admitted to hold pews, shall be regu-*

lated by by-laws, and also the extent and limitations of the property they shall acquire therein: *Provided, always, that no* ^{Item 2.} *by-law* shall authorize any individual to intermeddle in the government of the church, except such as are in full communion therewith;.....*nor shall any qua-* ^{Item 3.} *lification* of pew-holding be required of such communicant.

RULES, BY-LAWS AND ORDINANCES.

ARTICLE I.

Whereas the Charter of this church has authorized it to use a seal, therefore it is ordained that one be procured having the following superscription, and that the said seal shall be the seal of the corporation, and as such, be used in all papers, deeds, and writings to which it shall be necessary or proper to affix the corporate seal.

ARTICLE II.

The property of the church shall be given in charge to the Board of Deacons, for their superintendence, with liberty to employ suitable persons to keep it in proper order: but the building or buildings erected or kept for ecclesiastical or spiritual uses, shall be at the disposal of the Session Proper, for such uses.

ARTICLE III.

As the salaries of the Pastor, the Precentor, and the Sexton are paid by the church, they have the exclusive right to fix or alter them.

ARTICLE IV.

In such contingent expenses as every church is liable to, the board is not at liberty to expend more than two hundred dollars in any year, without a vote of the church.

ARTICLE V.

Though the church has the regulating of the salaries, and has the power of electing Pastors, Elders, and Deacons, the choice of the Sexton belongs to the Deacons, and the choice of the Precentor to the Session Proper.

ARTICLE VI.

The Deacons have the listing of collections in the church, though the Session Proper have the exclusive right to order these collections.

ARTICLE VII.

The meetings of the Board must be announced before the congregation; but a press of business may require and justify adjournments from day to day.

ARTICLE VIII.

It is desirable that to have every thing well done, the labour and care connected with the superintendence of the buildings, pews, burial ground and other things, should be judiciously distributed among the members of the board.

ARTICLE IX.

The Deacons shall choose from among themselves, a President, Secretary, and Treasurer.

ARTICLE X.

The President shall preserve order, expedite business, appoint committees, except when the board choose to do it, and sign all orders on the treasurer for moneys.

ARTICLE XI.

The Secretary shall record the proceedings, take care of the books and papers and seal, affix the latter to such instruments as the board may order, in conformity with the charter, and attest all orders on the treasurer.

ARTICLE XII.

The Treasurer shall receive and account for all the moneys of the church, coming into his hands, pay all orders, when properly attested, and give a quarterly report of the state

of the funds to the board, and an annual report to the Church, besides subjecting the books and papers to the inspection of any seven communicants, who may ask to see them, at any time.

ARTICLE XIII.

The annual meeting of the Church is appointed on the Monday of or if prevented, as soon thereafter as convenient.

ARTICLE XIV.

The private and official conduct of officers, is the subject of investigation in the regular course of legitimate Christian discipline.

ARTICLE XV.

Pew-rent should be paid and the time should be announced from the desk on the previous Sabbath.

ARTICLE XVI.

Pews may be evacuated when their tenants, after ten days' notice, are one year in arrears.

ARTICLE XVII.

When there are several applications for the same pew, their claims may be decided by lot.

ARTICLE XVIII.

When there is a dispute between persons renting the same pew, which cannot be settled by the pew-agent, an appeal may be taken to the board; to whose decision the parties refusing to submit will lose the right to the pew.

ARTICLE XIX.

Every one who shall have been a renter for the term of and not in arrears, shall be entitled to interment.

ARTICLE XX.

The renting of half a pew, with the above qualifications, shall entitle a family to interment; that is, the parents and such of their children as are under twenty-one years of age, together with unmarried female children, of any age, residing with their parents, and supported by them.

ARTICLE XXI.

The board shall have a discretionary power of interring the widows and orphans of renters and members, providentially unable to pay.

ARTICLE XXII.

Strangers are to pay at the discretion of the board for a place of interment.

ARTICLE XXIII.

The Deacons are expected to regulate the duties and fees of the Sexton.

ARTICLE XXIV.

Communicants may nominate and vote in the affairs of the *church* or *congregation*; which words properly signify the same thing. See Form of Government, Chap. xiii. sect. 2, and the Scripture there quoted. Compare Chap. xv. sect. 4. It is unscriptural, unpresbyterian, unfaithful, dangerous, and absurd, that the peace and prosperity of a church should be involved, that her ecclesiastical course should be shaped, and her ecclesiastical destiny decided, by the votes and acts of those who are not ecclesiastical persons; who have not adopted her constitution, not acknowledged her obligations, nor entered her society in the plain, open, honourable, easy and regular way.

ARTICLE XXV.

Our ecclesiastical constitution says, “Every congregation shall elect persons to the office of Ruling Elder, and to the office of Deacon, or either of them, in the mode most approved and in use in that congregation.” See Form of Government, Chap. xiii. sect. 2. The Scripture quoted in support of this provision, shows that it should not ratify any unscriptural, and

unconstitutional, and preposterous mode of election, though such disorderly mode should be most approved and in use in some church. It also shows that it should not ratify the conduct of some churches in omitting to elect Elders, and of others in omitting to elect Deacons at all, although such omission may be most approved and in use among them. It was intended to confirm and protect an election of officers, not the neglect of that important duty; and, that it may be consistent with Scripture, and scriptural fidelity, and the principles of civil and religious liberty, and the principles of common justice and common sense, as stated in the last article above, it should protect a lawful election, and not an unlawful one, howsoever approved and in use the violation of law may have been. It is lawful to elect by voice, by ballot, or by hand. In conformity with the usage of our denomination, our charter adopts the latter.

ARTICLE XXVI.

In relation to the election of a Preaching Elder, our constitution says, "No person shall be entitled to vote, who refuses to submit to the censures of the church, regularly administered, or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation to all its ne-

cessary expenses. See Form of Government, Chap. xv. sect. 4. Here are two requisites to the elective franchise. The first is submission to regular discipline, which certainly pre-supposes a regular standing, contemplated in the article preceding the last above. The second is the payment of church dues, which certainly does not exclude any Christian man or woman, who has no debts to pay. It does not exclude a Christian wife, whose husband does all the promising and paying for her. This does not exclude Christians, male or female, who sit with their parents, guardians, relatives or friends, unless they have promised something which they can pay, but will not. It does not exclude the poor Christian, who is acknowledged by the proper authorities, to be willing but unable to pay. It does not exclude the Christian renter of one seat, nor one who applies for a pew or seat, and cannot obtain one.

ARTICLE XXVII.

A Minister cannot constitutionally claim the office of Moderator of the Session, before he is lawfully constituted the President of the Congregation. In an orderly call the congregation invites him (not merely to preside in the Session, for that is only a consequence, but they invite him) to be the President of the Congregation; and in that chair he is inaugu-

rated by the Presbyterial act of installation. He is, therefore, first called and constituted President of the Congregation, and he is then, *ex officio*, as the Scotch Church expresses it, Moderator of the Session. In considering the title " Presidents of the Churches," exegetical of the title "Bishops," this church agrees with the best authorities, Jewish and Christian, ancient and modern. See Stuart's Collection, Book 1st, Title 9th, Section 3d. Our Form of Government, Chap. ix. sect. 3. Miller on the Ruling Elder, pp. 38, 221.

ARTICLE XXVIII.

The Session Proper embraces the Minister and the Elders. The Session General is constituted by the addition of the Deacons, when invited to attend, and exercise their consultative power. Thus, without usurpation by the Scriptural Elder, or degradation of the Scriptural Deacon, the former has some powers above the latter, although they are ordained with the same vow, and are members of the same Session: as the husband, without usurpation, is the head of the wife, without her degradation, though they are the same flesh: and as the Preaching Elder, without usurpation, has powers (such as preaching, and moderating, ordaining and administering the sacraments) above the Ruling Elder, without

any degradation of that important and honourable Scriptural officer.

No. 3.

Correspondence between Dr. Moriarty and others, in which he declines a discussion of Popery with W. L. M., although he was understood to have thrown the gauntlet to Protestants. Similar fact in Pittsburgh some years ago.

CORRESPONDENCE.

To Dr. P. E. Moriarty, of St. Augustine's Church, Philadelphia.

SIR: On my return, after a long absence, certain gentlemen of this city showed me a short correspondence between them and yourself, which I will here take the liberty of copying.

Philadelphia, Sept. 7, 1840.

Dr. MORIARTY,

DEAR SIR: Your numerous and able Lectures on Romanism, have produced an excitement in the public mind, which justifies the idea that a public discussion, in the *viva voce* form, of the comparative merits of Romanism and Protestantism, as derived from a divine authenticity, would be welcomed by both parties.

To the Protestants of our city, it is obvious that you have made your Lectures on Romanism the occasion for an attack upon Protestantism. And to meet this attack in a manner best calculated to elicit *truth*, and keep up the interest which you have already excited, we, in behalf of the Protestant interest of our city, invite you to a public discussion of the above important *question*, with some Protestant clergyman who may feel willing to devote a few evenings to the promotion of religious truth, and the glory of *Him* by whom it has been revealed.

An immediate answer in writing, will much oblige your humble servants,

GEO. FITHIAN,
A. W. DICKSON,
&c. &c. &c.

To Messrs. Geo. Fithian, A. W. Dickson, and others.

GENTLEMEN: A letter bearing your signatures, along with those of many other persons, was handed to me on this morning. The purport of this letter is an invitation to a discussion of the comparative merits of Romanism and Protestantism. You request an immediate answer in writing. My answer is, that a course of Lectures on the doctrines of the Catholic Church, will be resumed by me,

(please God,) on the first or second Sunday of October, when yourselves and friends will have an opportunity of learning the truth.

You style my Lectures—"Lectures on Romanism," which language I consider impertinent and offensive. Also, I beg leave to inform you, that I deem your letter, taken altogether, a very unwarrantable intrusion.

Your obedient servant,

P. E. MORIARTY.

St. Augustine's Church, Philad.,
9th September, 1840.

It was my intention to take or transmit to you a respectful and innocent letter, as the gentlemen in question have already done: but your answer to them warns me that such a liberty would be considered "a very unwarrantable intrusion." Mr. Hughes refused to correspond with me, because I would not use the word "*Reverend*," in addressing him: and now that he is a Bishop, he would require me to call him "*Right Reverend*," or "*My Lord*." The above letter to you contains the requisite reverence; why are you not propitiated?

But they call your polemical harangues "*Lectures on Romanism*"; a language which you pronounce "*very impertinent and offensive*." It is my full conviction, that they intended to be perfectly respectful; and that they did not use a single word which they thought would be esteemed impertinent or offensive.

If they had known that many who worship the *Roman* Pontiff as the Supreme Head of the Church, are at the same time infected with the *Romanophobia*, they would doubtless have substituted some other word for “*Romanism*.” But they will soon learn that every Roman priest is in himself a sort of *Index expurgatorius*; and that when he is respectfully invited to a public discussion to which he is averse, he can find endless impertinences and scandals, heresies and treasons, with unwarrantable intrusions in the invitation. And yet the very man who thus condemns them for a polite invitation to an honourable interview, sends in the same letter, a less courteous invitation to his correspondents and their friends, to come to his lectures, that they may hear the truth.

To a Protestant the truth is a great attraction; and if you are sincerely and consistently resolved to declare it, I wish no controversy with you. You will then tell the people that Jacob never worshiped the top of his staff, nor any other relic, as is falsely attributed to him in your Latin and English Bibles. If you are for the truth, you will oppose those lying wonders which Scripture attributes to Anti-christ. You will aid *de Plancy* in exposing relic-mongers, who in different places have ten heads, each passing for the head of St. Leger; twenty jaws of John the Baptist; a dozen and a half arms of the Apostle James; and the

same number of bodies for Paul. If you are for the truth, you will denounce the legends of your Breviary, in which St. Dennis, after having his head cut off, carried it in his hands, in a walk of some miles. If you teach the truth, you will expose that blasphemous falsehood of Romanism, in which the "hoc est corpus," or as some read it, the "*hocus pocus*" of a priest professes to transubstantiate a wafer into a divinity, and then sacrifice and swallow him.

A written statement is now before me, from several persons, who heard you on the last mentioned subject, use such language of defiance to Protestant ministers, as impressed their minds with a belief that you were willing to have a public discussion of the merits of your system and ours. This had its effect in causing the above letter to be taken to you; and in causing me now to express a willingness to meet you in public debate, if Providence so direct. You and I have both delivered lectures. I am willing to subject mine to the test of a public investigation. I understand that you speak very confidently of the weakness and folly of our views, and of the strength and success of your cause and of your lectures. Why then object to the ordeal?

Respectfully,

Wm. L. McCalla.

Dr. Moriarty is not the first priest who has endeavoured to gain credit for boldness, and then retreated. When I was lecturing on Romanism in Pittsburgh, some years ago, a Mr. O'Riley acted in the same way, as will appear from the following certificates of Mr. Knox, viz.

On the 14th day of June, 1835, I heard a sermon from Mr. O'Riley, the Roman Catholic priest, in the cathedral in Pittsburgh; in which, according to my understanding, he challenged the Protestant sects to prove, in fair discussion, that his church was either apostate, heretical, or schismatic.

JOHN KNOX.

On this 15th day of June, 1835, I accompanied Mr. M'Calla to Mr. O'Riley, to know if the above was correctly stated and understood. After some conversation, he admitted the correctness of the above statement, but refused to engage in public debate.

JOHN KNOX.

No. 4.

Skeleton of Principles and Practices maintained by a Pastor who tried to be consistent.

A sermon was delivered on Jer. vi. 16: ". . . ask for the old paths, where is the good way. . . ." The following is an abstract of the principles and practices which it concisely discussed, that it might be known, before the call was accepted, whether the congregation could agree with their pastor-elect. The notes merely present the subjects, in many cases, that the speaker who arranged them, might form the propositions, and enforce them at the time of delivering the discourse.

Principles and Practices.

Living by faith—Covenant keeping—Consistency—Making sacrifices for principle—Man-fearing spirit—Man-pleasing spirit—Doing evil that good may come, or good that evil may come—Being accessory to others' sins—Respect of persons—Respect of party—Obedience to God rather than man—All for edification—Ceasing from wrong instruction—Protecting the flock—Striving to excel—Zeal and consistency, wise and obligatory; Radicalism foolish and ruinous—Moderation good—Moderatism bad—Liberality good—Liberalism bad—Heretics and Schismatics rejected—Act and

Testimony; Reformation principles—Polemics—Stand for liberty—Tender consciences how treated—Preaching the whole counsel of God—Politics how treated—Emancipation good; Fanny Wrightism bad—The rich—Personalities—General and particular information from the pulpit—Preaching on the Sabbath and on week days—Prayer meetings—Bible classes—Catechetical classes—Sunday schools under the direction of the Session, and none but professing teachers—Baptism confined to believers and their seed—Marriages, not solemnize on the Sabbath—Funerals, not attend on the Sabbath; and about speaking at the grave, in such a way as to court popularity, or endanger health—Young Men's meeting, for hearing Jews and Samaritans alternately, rejected—Preaching for others—Preaching with others—Reading notices which ensnare the people, rejected—Contributions---Agents---Protestant mission—Sunday-school Union rejected, as being a combination against us—Societies for education, missions, &c.—Colleges—Theological seminaries—Boards: Always favour those bodies which favour the doctrine, order and morality of the Bible—Ecclesiastical organization preferable, *cæteris paribus*—Spiritual and secular officers should be elders and deacons; pew-holders not entitled to vote for money—Government, discipline and worship regulated by the spiritual department; to which

last belong the psalmody and music of the church—No singing by proxy—Certificates, of no avail from unacknowledged bodies, and do not bar examination from acknowledged—Vending spirits—Sabbath—Family worship indispensable—Theatre and dancing not allowed.

No. 5.

Ecclesiastical Manual.

RULES OF ORDER FOR ECCLESIASTICAL JUDICATORIES.

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Introductory Address of the Moderator to his successor in office.

SIR: It is my duty to inform you, and announce to this judicatory, that you are duly elected to the office of their Moderator. The regulations for your government and ours are found in the Bible, the Constitution, and the Rules of Order adopted by this body. May the blessing of the Holy Trinity direct and support you in duty, and give to this house, and all under its care, wisdom, fidelity, and prosperity under your administration.

1. Moderator Present, and Open with Prayer.

The Moderator shall take the chair at the hour to which the judicatory stands adjourned; shall immediately call the members to order, and on the appearance of a quorum, shall open the session with prayer.

2. Moderator Absent.

If a quorum be assembled at the hour appointed, and the Moderator be absent, the last Moderator present, or if there be none, the senior member present shall be requested to take his place without delay until a new election.

3. Quorum Wanting.

If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble, and if necessary they may finally adjourn.

4. Roll, Moderator, and Clerk.

If there be a quorum, they shall constitute, call the roll, and (after marking the absentees) shall choose a Moderator and Temporary Clerk, who shall hold their offices for one year.

5. Minutes Read and Corrected.

The minutes of the last sitting shall be read, and, if requisite, verbally corrected.

6. Roll Made.

It shall be the duty of the Clerk, as soon as possible after the commencement of the session, to form a complete roll of the members present, and put the same into the hands of the Moderator; and it shall also be the duty of the Clerk whenever any additional members take

their seats, to add their names, in their proper places, to the said roll.

7. Dockets.

The temporary Clerk shall furnish the Moderator with a docket suitable to the present meeting; and a particular index and a standing docket, suitable for the meetings in general, shall be appended to this Manual.

8. Papers Filed and Endorsed.

It shall be the duty of the Clerk, immediately to file all papers, in the order in which they have been read, with proper endorsements, and to keep them in perfect order.

9. Committee of Bills and Overtures.

At every meeting there shall be a Committee of Bills and Overtures, to prepare and digest business for the body. Petitions, questions relating either to doctrine or order, and usually all propositions tending to general laws, shall be laid before the Committee of Bills and Overtures before they be offered to the Judicatory. Any person thinking himself aggrieved by this Committee may complain to the Judicatory.

10. Judicial Committee.

There shall also be appointed, at every meeting, a Judicial Committee, to take charge of all appeals and references brought to the court, to ascertain whether they are in order; to digest

and arrange all the documents relating to the same ; and to propose to the judicatory the best method of proceeding in each case.

11. Moderator appoint Committees.

It is the duty of the Moderator to appoint all committees, except in those cases in which the body shall decide otherwise.

12. Chairman of Committee.

The person first named on any committee shall be its chairman, whose duty it shall be to convene the committee. In his absence, this shall be done by the next member present.

13. Committee not sit without leave.

No Committee shall sit during the sitting of the judicatory without special leave.

14. Committee of the Whole.

There are some things which may be profitably referred to a Committee of the whole House. The form of going from the House into Committee, is for the Moderator, on motion, to put the question that the House do now resolve itself into a Committee of the Whole, to take under consideration such a matter, naming it. If determined in the affirmative, the Moderator of the Judicatory gives place to the Chairman of the Committee nominated by himself. Their quorum is the same as that of the House ; and if a defect happen, the Chairman of the

Committee, on a motion and question, rises and reports the cause of their dissolution to the Moderator of the Body, who resumes the chair. When, through the lapse of time, or the finishing of business or other cause, it is right to dissolve, a member moves that the Committee may rise, and the Chairman report their proceedings to the House; which being resolved, the Chairman giving place to the Moderator of the House, informs him of the state of the business referred to them; and that he is ready to make report when the House shall think proper to receive it. If the House have time to receive it, a motion is made to that effect, and a question put that it be received, and when. A Committee of the Whole gives an opportunity to the Moderator to partake in the discussion, and the sense of the whole is sometimes better taken, because in all committees every one speaks as often as he pleases; a privilege, the abuse of which, may cause the Committee prematurely to rise, and be denied leave to sit again. But a Committee of the Whole cannot commit nor pre-question a subject, nor can it adjourn as others may; but if their business be unfinished, they may report progress, and ask leave to sit again, and at what time.

15. Private Session, and Reporter.

The judicatory may exercise the right to sit in private, on business which, in their judg-

ment, ought not to be matter of public speculation. And if at any time a reporter be manifestly guilty of producing such evils as this rule would avoid, by unfair, unjust, false, and pernicious reports of the deliberations of this body, such reporter, being convicted by his own publications, must not have another opportunity of abusing the courtesy of the House, lest by allowing mischiefs which it may lawfully and honourably prevent, the judicatory may be a partaker of the crime.

16. Interlocutory Meetings.

Besides the right to deliberate in private, when circumstances justify it, the body may, when necessary, hold *interlocutory* meetings, in which the members may converse freely, without the usual formalities of deliberation.

17. Motions Written if Required.

A motion made must be seconded, and afterward repeated by the Moderator, or read aloud before it is debated; and every motion shall be reduced to writing, if the Moderator, or any member require it.

18. Division of a Question.

If a question contain several parts, it may, with the consent of the House, be divided into two or more questions.

19. Filling Blanks.

When various motions are made with re-

spect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

20. Withdrawing Motions.

Any member who shall have made a motion shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon; but not afterwards, without the consent of the House.

21. Interruption in taking the Vote.

A member may not rise and speak at any time, after the Moderator has commenced taking the vote.

22. Yeas and Nays.

The yeas and nays on any question shall not be recorded unless required by one third of the members present.

23. Reconsideration.

A question shall not be again called up or reconsidered at the same meeting at which it has been decided, except by the consent of two thirds of the members who were present at the decision; and three-fourths, if the question to be reconsidered has been removed by the previous question or an indefinite postponement. In either case, the motion for reconsideration must be made and seconded by persons who voted with the majority.

24. Judicial Business.

Whenever the House is about to sit in a judicial capacity, it shall be the duty of the Moderator solemnly to announce, that the Judicatory is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect and regard the high character, as judges of a court of Jesus Christ, and the solemn duty, in which they are about to act.

25. Judicial Case not begun in Committee of the Whole or Interlocutory.

No case including charges against any individual or individuals, is to be entered on in Committee of the Whole, or in Interlocutory, lest there be a prejudicing of the case.

26. Open and Close.

In the pleadings of judicial cases, the party who assumes the affirmative, shall have the right of opening and closing.

27. Speak one at a time and standing.

A member, while speaking, shall, unless excused, stand up; and when he is done, shall sit down; and when more than three members shall be standing at the same time, the Moderator shall require all to take their seats, the person only excepted who may be speaking.

28. Decorum of the Speaker.

Every member, when speaking, shall address the Moderator; and shall treat his fellow members with decorum and respect.

29. Priority.

If two or more rise to speak nearly together, the Moderator determines who was first up, and calls him by name, whereupon he proceeds, unless he shall voluntarily sit down and give way to the other. But the House may not acquiesce in the Moderator's decision, in which case the question is put, which member was first up.

30. How often to speak.—Explanation allowed.

On privileged and incidental questions, no member shall speak more than once; on all other questions each member may speak twice, but not oftener, without the express permission of the House. But he may be permitted to speak again to clear a matter of fact, or merely to explain himself in some material part of his speech; or to the manner or words of the question, keeping himself to that only, and not travelling into the merits of it; or to the orders of the House, if they be transgressed, keeping within that line, and not falling into the matter itself.

31. Explanations not Interruptions.

A member must make his explanations in

their proper place, and not in the midst of another member's speech, without his consent.

32. Decorum of the House.

All violations of Christian decorum shall be carefully avoided. Neither ought members to leave the House during the transaction of business, without permission from the Moderator.

33. Decorum and Personality.

Although the decent expression of a member's views, concerning men or measures, sections or denominations, shall not, of itself, be esteemed disorderly, yet no one is permitted to use indecent language concerning prior decisions or peculiar characteristics of this or any other court of the church; nor is he to deviate from the subject to fall upon the person, by using reviling or uncourteous words against a member. The consequences of a measure may be reprobated in strong terms; but to arraign the motives of those who propose or advocate it, is *personality*, and against order.

34. Light, Prolix, and Desultory Speeches forbidden.

It is important that members maintain all proper and practicable gravity and dignity in deliberation; that they attend closely, in their speeches, to the subject under consideration, and avoid prolix and desultory harangues.

35. Member Called to Order.

When a member shall be called to order, and the call is repeated by the Moderator, he shall sit down until the Moderator shall have determined whether he is in order or not.

36. Specification of Disorder.

Disorderly words shall be written and attested, and the member permitted to deny or justify, explain or apologize before a decision.

37. Moderator Consult the House.

Before a decision the Moderator may ask the sense of the House, on a point of order, where he is so disposed.

38. Member not Vote, but Withdraw.

The member concerned in the decision cannot vote, and circumstances may make it his duty to withdraw.

39. Consequence of Decision.

If the decision be in favour of the speaker, he shall proceed; and also (with deference to the decision of the House) if it be against him, unless prohibited.

40. Appeal from Moderator to the House, taken without Debate.

If any member consider himself aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the House; and the question on such appeal shall be taken without

debate. If still aggrieved, the member may have his dissent or protest, with his reasons entered on the records, or put on the file, if delivered in a reasonable time before the rising of the body.

41. Privileged Questions.

It is a general rule that the question first moved and seconded shall be first put: but this gives way to what are called privileged questions; and the privileged questions are of different grades among themselves.

42. Adjournment has Precedence.

A motion for adjournment shall always be in order, and shall be decided without debate, except that it cannot be received when the House is voting on another question, nor while a member is addressing the House.

43. Orders of the Day.

Orders of the day take place of all other questions except for adjournment.

44. Previous Question.

The Previous Question takes place of all others except adjournment and orders of the day.

*45. Indefinite Postponement—Lying on the Table
—Commitment—Amendment.*

Next to the previous question a motion for indefinite postponement takes precedence; next

to this a motion to lay on the table, after which commitment, which is before amendment.

46. Previous Question—Precludes Debate.

The previous question shall not be put unless demanded by one-third of the members rising for that purpose. This call shall put an end to all discussion until the previous question is decided. It is the only privileged question, (except an appeal to the House, the motion for laying on the table, or for adjournment,) which shall preclude all debate both on itself and the main question. It is a form of parliamentary proceeding which may be easily abused, and should not be resorted to except for important reasons. When this question is called for by the requisite number, the Moderator shall announce the fact; and, after stating the main question, shall say, "Shall the main question be now put to vote, and decided immediately, without farther discussion?" If this be decided in the negative, the discussion of the main question shall proceed; if in the affirmative, the main question shall be put and decided according to the terms in which the previous question is couched.

47. Liberty of Debate not Licentiousness.

As the previous question may be easily abused, so may the liberty of touching upon the merits of the main question in the discussion of all other privileged questions. On some

of them, circumstances may be such, that a full discussion of the main question may be entirely unnecessary, and may even degenerate into prolix and desultory harangues, forbidden in Rule 34. On a motion to amend, this may be so manifest as to require the interposition of the Chair.

48. Amendment Amended.

If an amendment be moved to an amendment it is admitted; but it would not be admitted in another degree; to wit, to amend an amendment to an amendment of a main question.

49. Legitimate Amendments.

No new motion or proposition shall be admitted under colour of amendment, as a substitute for the motion or proposition under debate. Yet amendments may be made so as totally to alter the nature of the proposition, as from an affirmative to a negative, or the converse.

50. Striking Out and Amending.

When a motion has been made to strike out or agree to a paragraph, motions to amend it are to be put to the question, before a vote is taken on striking out or agreeing to the whole paragraph.

51. Laying on the Table, how Operate, so Postponement.

A motion to lay on the table shall be put without debate, and is equivalent to a motion

for postponing ; and if either be carried, the motion or the business thus postponed or laid on the table cannot be presented again on the same day, though it may on any or every day thereafter, if the mover choose to incur such a responsibility.

52. Piling Privileged Questions.

Though several privileged questions may be moved upon the same primary question, yet they cannot be moved upon each other as by committing an amendment, or amending a commitment; postponing the previous question, or pre-questioning a postponement; nor can they be doubled upon themselves, as by postponing a postponement, or committing a commitment; except in the single case of amending an amendment.

53. Incidental Questions.

But there are several questions which being incidental to every one, will take place of every one, privileged or not; such as a question of order arising out of any other question; a matter of priority in rising to speak, (see Rule 29,) reading papers relative to the question before the House; and the question for leave to withdraw a motion.

54. Removing or Suspending a Question.

Such privileged questions as dispose of the main question remove it from before the House,

as do also adjournments and orders of the day; but it is only suspended by a motion to amend, to strike out a paragraph, to withdraw, to read papers, or by a question of order or priority; and stands again before the House when they are decided.

55. Unfinished Business.

Business left unfinished at the last meeting is ordinarily to be taken up first.

STANDING DOCKET,

From which a selection is to be made for particular courts, and particular meetings.

- I. Judicatory constituted or adjourned.
- II. Moderator chosen, and inducted.
- III. Clerks chosen.
- IV. Roll called, and absentees marked.
- V. Minutes read.
- VI. Docket made out.
- VII. Committees appointed.
 1. Bills and Overtures.
 2. judicial.
 3. on records above.
 4. on records below.
 5. on state of religion.
 6. statistics.
 7. missions.
 8. education.
 9. seminaries.
 10. finances.
 11. religious exercises.

VIII. Examination of candidates.

IX. Free conversation on the state of religion; in which concise and time-saving suggestions may be made on one or more of the following subjects:

1. Infidelity.
 2. Vice.
 3. Heresy.
 4. Persecution.
 5. Revivals.
 6. Means of grace, scanty.
 7. abundant.
 8. longed for.
 9. Ability or zeal to support the Gospel.
 10. Observance of the Sabbath.
 11. Week-day meetings.
 12. Prayer meetings.
 13. Monthly concert.
 14. Pastoral visitations.
 15. Family religion.
 16. Education.
 17. Literary institutions.
 18. Theological do.
 19. Sabbath-schools for whites.
 20. blacks.
 21. Classes for catechising.
 22. Bible.
 23. Bible societies.
 24. Missionary “
 25. Education “
 26. Tract “

27. Moral societies.
28. Benevolent “
- X. Reports from officers.
- XI. inferior courts.
- XII. Resolution for next meeting.
- XIII. Social prayer and praise.
- XIV. Adjournment.

AUTHORITIES CONSULTED.

1. The Assembly of Divines which met at Westminster in London, in the chapel called King Henry Seventh's Chapel, on July 1, 1643, was a council for the long Parliament, which sat A. D. 1641–60. Its members were 10 Lords, 20 Commoners, and 121 Ministers, in all about 151, of whom about 100 gave constant attendance. “They subsisted till Feb. 22, 1648–9, about three weeks after the King's death, having sat 5 years, 6 months, and 22 days, in which time they had 1163 sessions. They were afterwards changed into a committee for (the examination, ordination, and induction of ministers,) and met every Thursday morning, till March 25, 1652, when the long Parliament, being turned out of the House by Oliver Cromwell, they broke up without any formal dissolution.” They received from Parliament, first 6, then 8, in all 14 rules of order. N. 3, 83.

2. The 1st Presbyterian Synod, for the Province of London, contemporary with the above,

met in St. Paul's, May 3, 1647. It had more than 100 members, 2-3 lay elders, and formed 9 rules of order. N. 3, 383.

3. G. A. Dig. 24, Rules,	16
4. Printed sh,_____	18
5. Appr. 1821,_____	43
6. Adopt. 1822,_____	40
7. Gov. 19, 2, 3. Disc. 422.	
8. Sen. of U. S. 42. }	
9. Lower House, }	Jefferson's Manual.
10. Parl. of G. B. }	
11. Sutherland.	

Adopted by the Presbytery of
at their stated meeting in

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Adopted by the
of









F390
M207



